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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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The Future of the Theosophical Society

A FEW weeks ago, or, to be quite definite, on November the seventeenth, The Theosophical Society had a birthday. Having completed its thirty-fifth year, it most auspiciously entered its thirty-sixth, through which it is now soberly yet confidently progressing. The writer of these lines, who became a member of The Theosophical Society before that vital body had completed its tenth year, and has ever since been proud of membership therein, is moved by the thought of this so recent anniversary to look forward to the future of The Theosophical Society, and to record here certain thoughts thereon. The writer asks all readers to bear in mind the sentence immediately above the title of these notes, the declaration that The Theosophical Society, as such, is responsible neither for the Notes, nor for the retrospects and prospects which they contain. The writer alone is responsible for all views and opinions expressed, and for the validity of certain quotations to be made.

For it is a wonderful thing, among many wonderful things connected with The Theosophical Society, that it has no dogmas even concerning its own existence and origin; while many of those who love The Theosophical Society best, and have been recipients of its benefactions longest, are convinced that it owes both its foundation and its continuance to the love and guidance of the Elder Brothers, The Theosophical Society, as such, makes no such claim, nor indeed any claim at all save the fine tacit claim that is made by its wonderful and beneficent existence. And, what is even more notable and wonderful, it is those very Elder Brothers who are most insistent that a belief in their existence shall not be made stuff of the conscience for any member of The Theosophical Society, nor in any way matter of dogma or authoritative declaration by anyone. Any member is free, and must remain

free, to enter The Theosophical Society, and hold and express the fullest disbelief in the springs of living water, even while refreshing his soul thereat; just as any member is free to hold and to express the fullest and most explicit belief in the Elder Brothers, their powers and their guardianship of the Theosophical Movement: a right of which the writer of these lines hereby makes use, though claiming no authority whatever, nor binding anyone else to a like belief.

As to the future of The Theosophical Society, then, it happens that there is certain testimony coming from a source, it is alleged, which has certain advantages of outlook, of clear-eyed vision into the future, such as the rest of us hardly possess: coming, in fact, it is said, from one among many Elder Brothers, and from one to whom others look up, as a leader and chief, one of distinguished wisdom even in that august company of the wise. This testimony was put on record a good many years ago, under circumstances rather noteworthy and significant, which we shall find it profitable to review. And we shall see, perhaps, that, although thirty years have rolled by since the pregnant sentences to be quoted were set down, yet their heart of significance is by no means exhausted, nor are they in any sense obsolete or out of date.

Thirty years ago, The Theosophical Society was five years old, had, in fact, just completed its fifth year. And five wonderful years they had been, since the day of initiation, November 17, 1875, in New York, through the first years of life in America, until the time when the central activities of the Society were transferred first to England and then to India. In India and Ceylon very much had been done. Vital energies had been stirred into action; secrets long hidden had been brought again to light; Buddhists, Hindus, Moslems, Parsees, had been approached and appealed to, each through the deeper side of his own religion. Then, toward the end of 1879, the two chief workers for The Theosophical Society in India, came into more intimate and cordial relations with certain leading men in the Anglo-Indian community. These two chief workers were Mme. H. P. Blavatsky and Colonel H. S. Olcott, and, among others, they gained one friend among the Anglo-Indians, who has put us all under a lasting obligation. This is Mr. A. P. Sinnett, then editor of *The Pioneer* at Allahabad, and, as such, one who had many good friends among the Englishmen who were bearing the heavy burden of the government of India, and carrying out that superb work of conservation which future ages will comprehend and value, at more nearly its true worth.

Mr. Sinnett and his friends, and perhaps one should mention particularly his good wife, were interested first in the splendid and perplex-

ing personality of Mme. Blavatsky, an admirable portrait-sketch of whom, by one whom she herself loved and admired, was lately printed in these pages. They were interested in her wonderful mind, her narratives of travel through many lands, her high and humane ideals, and her ardent and ardently expressed sympathy for Oriental life. They were interested even more, perhaps, in certain wonderful happenings which seemed to surround her, in certain wonderful faculties she possessed. Most of all, they were interested in what she told them of the Elder Brothers of the race, the august hierarchy of just men made perfect, who watch over the destinies of humanity, and of whom she was a faithful follower and disciple. It was they, she said, who had founded The Theosophical Society; she herself and her associates in that foundation, Colonel Olcott, W. Q. Judge and the rest, had been only instruments and executants of the higher wisdom of these perfect sages.

The group of Anglo-Indian officials became profoundly interested in this wonderful message. They eagerly seized the opportunity to learn more of it, which came within their reach, when Mme. Blavatsky came to Simla among the hills, accompanied by Colonel Olcott, early in September of the following year, 1880. The marvellous realities which were brought within their ken, the marvellous personalities with whom they were brought into touch, during the eventful month or two which followed, are admirably and accurately set forth in Mr. Sinnett's invaluable book, *The Occult World,* from which many of us gained our earliest lessons in Theosophical lore.

Through the ripeness of the time, and with the abundant help of certain of the great Order, who ardently desired to take or make this opportunity to give certain priceless truths to the world, Mme. Blavatsky was able to establish direct communications between one or two of the Elder Brothers, on the one hand, and Mr. Sinnett, Mr. Hume and others of a small group of Anglo-Indians, on the other. She was able, with the help of the Elder Brothers, to prove conclusively that these Elder Brothers possessed and used powers and knowledge little short of miraculous; powers miraculous, indeed, in that their use has been the basis of all events in history which we look on as miracles. Mr. Sinnett and his associates obtained irrefragible evidence of the reality of these powers, and of their constant and finely modulated use, and of the illimitable vistas opened up to humanity by the truth that like powers are the ultimate heritage of us all.

They reached these high conclusions, step by step, and making each step sure before they took the next; and they came to realise the wonderful things that might be done, the wonderful things that they them-

selves, perchance, might do, if they could put the knowledge, gained and still to be gained, in some systematic way before their fellows, before the educated and scientific leaders of the Western world. At the same time they thought they saw that, in the early years of The Theosophical Society, many blunders had been committed, many disadvantages heaped up, which would stand in the way of the new work they had caught a glimpse of, and greatly impede its realization. So they took counsel together, and drew up certain proposals for the alteration and renovation of The Theosophical Society, and these proposals they submitted to the Elder Brothers with whom Mme. Blavatsky had brought them into relations. To the said proposals the Elder Brothers gave very explicit answers; and, in doing so, they foreshadowed the future of The Theosophical Society, in certain letters of which we are happily able to avail ourselves.

Meanwhile, these activities at Simla had not been without their shadow. Not only blank unbelief but even keen hostility was aroused; and these reacted on the movement in a way which threatened possible dangers. These are thus described in a letter from the Master, the Elder Brother with whom Mr. Sinnett had frequently corresponded, and whom he knew, as he tells us, as Mahatma Koot Hoomi. Writing at the close of 1880, after Mr. Sinnett had left Simla among the hills and descended to Allahabad in the plains, this Master said:

"You see, then, that we have weightier matters than small societies to think about; yet The Theosophical Society must not be neglected. The affair has taken an impulse which, if not well guided, might beget very evil issues. Recall to mind the avalanches of your admired Alps, and remember that at first their mass is small, and their momentum little. A trite comparison, you may say, but I cannot think of a better illustration when viewing the gradual aggregation of trifling events growing into a menacing destiny for The Theosophical Society. It came quite forcibly upon me the other day as I was coming down the defiles of Kouenlun—Karakorum you call them—and saw an avalanche tumble. I had gone personally to our chief . . . and was crossing over to Lhadak on my way home. What other speculations might have followed I cannot say. But just as I was taking advantage of the awful stillness which usually follows such cataclysms, to get a clearer view of the present situation, and the disposition of the 'Mystics' at Simla, I was rudely recalled to my senses. A familiar voice, as shrill as the one attributed to Saraswati's peacock—which, if we may credit tradition, frightened off the King of the Nagas,—shouted along the currents—'. . . Koot Hoomi, come quicker and help me!' and, in her excitement, forgot she was speaking English. I must say that 'the old Lady's' tele-

grams do strike one like stones from a catapult. What could I do but come?" Master Koot Hoomi, having consulted the chief, the Maha Chohan, as his title would seem to be, put on record the answer of that Master of Masters, in a letter which we proceed to quote:

THE MAHA CHOHAN'S LETTER

"The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, as every other truth. Yet it is absolutely necessary to inculcate it practically, enforcing its theories—unimpeachable facts for those who know—with direct inferences, deduced from, and corroborated by, the evidence furnished by modern exact science.

"That is why Colonel O., who works but to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any other man who chooses for his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym for truth.

"For our doctrine to react practically on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining oneself Nirvana, the culmination of all knowledge and absolute wisdom—which is, after all, only an exalted and glorified selfishness—but the self-sacrificing pursuit of the best means to lead our neighbour in the right path, to cause to benefit by it as many of our fellow-creatures as we possibly can, which constitutes the true Theosophist.

"The intellectual portion of mankind seems fast to be dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, and in case of failure to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses, which they attract, and which look up to them as noble and fit examples to be followed, degrade and morally ruin those whom they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary, unwelcome foot.

"It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet, has ever achieved during his lifetime a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation of the future religions of humanity. To achieve the proposed object a greater, wiser and especially a more benevolent intermingling of the high and low, of the alpha and omega of society, was determined upon. The white races must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" Brother. This prospect may not smile to all. He is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Eliphas Levi would have called it), how is the combative natural instinct of man to be restrained from inflicting hitherto unheard of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of Brotherhood, and of the practical application of Buddha's esoteric doctrines?

"For as everyone knows, total emancipation from the authority of the one all-pervading power or Law—called God by the priests, Buddha, divine wisdom, and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—Nirvana. Mystical Christianity—that is to say, that Christianity which teaches self-redemption through man's own seventh principle, the liberated paramatma (Augoeides) called, by the one, Christ, by the other, Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognize our true Self in a transcendental, divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddha, the Christ, the God, of every preacher. This is why even exoteric Buddhism is the sure path to lead men toward the one esoteric truth.

"As we find the world now, whether Christian, Mussulman, or Pagan, justice is discarded, and honor and mercy both flung to the winds. In a word, how—since the main objects of The Theosophical Society are misinterpreted by those who are most willing to serve us personally—are

we to deal with the rest of mankind, with that curse known as the "struggle for existence," which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life; while each of them—always with that one solitary exception—has, through its hells and damnation, inculcated the greatest dread of death, therefore do we find the struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in 'Pagan' lands, and is almost unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own and of any other religion, it was remarked that those mothers who devoured their children belonged to localities where there was none, and that, where the Bonzes alone had the field, the population died with the utmost indifference.

"Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma—the cause producing the effect—that is our judge, our Saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans.

"The world in general, and Christendom especially, left for two thousand years to the régime of a personal God, as well as to its political and social systems based on that idea, has now proved a failure. If Theosophists say: We have nothing to do with all this, the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation; and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter, the best they know how?

"Never. Perish rather the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic and a hall of occultism. That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, of divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the

Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers.

"Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of 'perfect Lamas,' there is one that was correctly understood and described. The incarnation of the Bodhisatva, Padmapani or Avalokiteshvara, and of Tsong-ka-pa, that of Amitabha, relinquished at their death the attainment of Buddahood, *i. e.*, the *summum bonum* of bliss, and of individual, personal felicity, that they might be born again and again for the benefit of mankind; in other words, that they might again and again be subjected to misery, imprisonment in the flesh, and all the sorrows of life, provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the planetary races of mankind.

"And it is we, the humble disciples of these perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy! No, no, good brothers, you have been labouring under this mistake too long already. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable effectually to help it, by correcting erroneous impressions of outsiders, if not by actually himself propagating this idea. Oh, for noble and unselfish men to help us effectually in India in that divine task. All our knowledge, past and present, would not be sufficient to repay them.

"Having explained our views and aspirations, I have but a few more words to add. To be true, Religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies —those of the 'civilized' races less than any other—have ever possessed the Truth. The right and logical explanation on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were. But to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that there must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth."

So far, the letter of the Maha Chohan, which comes to us with this endorsement: "An abridged version of the view of the Chohan on the T. S. from his own words given last night. K. H." One thing must strike every thoughtful reader of this notable epistle: the wonderful degree to which the ideals therein expressed, thirty years ago, have penetrated and inspired the general thought of mankind, in a way that would then have been thought well-nigh impossible. Science is far less materialistic, far more transcendental, far more occupied with the invisible things behind matter, than it was thirty years ago; indeed, some of its most noteworthy workers are giving the best of themselves to the demonstration of the soul's immortality. Religion is far less dogmatic, less narrow and bigoted now than then, as witness the many approaches to union which we have chronicled, and, above all, the far more intelligent attitude of so many toward other religions than that in which they were brought up, a general broadening of view, which is as encouraging as it is significant. To repeat the words of the august correspondent, the space has markedly widened, whereon the white dove of truth may rest its weary, unwelcome feet.

Parliaments of religions have been organized, parliaments of races are in process of organization, and movements for peace have become international. The whole atmosphere of humanity has grown brighter and clearer in these significant thirty years. And, while a part of this general opening of the heart of mankind is due, without doubt, to that cyclic change and renewal on which all Theosophists have laid such stress, very much is also beyond question due to the very agencies represented by our august letter-writer and his fellow-workers. So much, indeed, has been accomplished and attained, in the sense of this letter, that one might almost say that The Theosophical Society's mission is complete, its work successful and perfected.

We should only have to read the letter again, to correct this too hasty, though wisely optimistic, conclusion. For on re-reading, we could hardly fail to be struck with one sentence: "The Theosophical Society was chosen as the corner stone, the foundation of the future religions of humanity." Though much has been done toward the growth of tolerance, of good will, of scientific and religious breadth, there still remains an infinite deal to do, before we can be said in any sense to have accomplished the high and superb task laid down for us in the sentence quoted.

What is to be done in detail, we shall not try to indicate. Broadly, what has to be done, would seem to be this, and the task is as tremendous as it is inspiring: We must come to understand, by direct and authentic

experience, the verity of the spiritual world, of spiritual law, of the spiritual man, so that we can give an account of them as trustworthy as a skilled botanist could give of the plants in a suburban garden. We must be able to tell these things, because we have seen and known them. Only thus can men be once more taught to believe and know the things of their immortality. Only thus can the great burden of evil be lifted, by showing the divine reasonableness, potency and immediate presence of the immortal good. We have to some extent popularized the lore of spiritual things. There remain spiritual things themselves, to be learned, not from tradition and hearsay, but in their living reality, so that they can be taught for the saving and illumining of mankind.

When not only the religion of the West, in which most of us were born, but every great religion worthy of the name, has within it a nucleus of those who have tested and know the things of our immortality, the life and law of the spiritual man, and his growth in the divine light which flows from the Eternal; and when the teaching of this firmly poised and illumined nucleus has infused the whole mass of the followers of each religion, enkindling and inspiring them to set the things of the immortal above the things of the mortal, the clear light serene of the spiritual above the murky clouds of the material; then, perhaps, it will be possible to say that the work laid down for The Theosophical Society by this august Teacher has been measurably completed, its task fulfilled. But, then, since the Soul is infinite, its growth and splendor without limit, new and unimagined vistas of holiness and power and service will have opened before us, under the rays of the immortal light.

"The fact that He wills it, is what gives importance to any act. And we should do nothing which He does not will."

THE BOOK OF ECHOES.

GEORGE FOX

IF one reads the journal of George Fox by the light of a belief in the unity, rather than the variety, of religious experience, double value is given to an absorbing book. To listen to his narration is to hear retold the story of St. Paul; to discover St. Francis in English garb; to have Jacob Boehme revoiced in down-right Anglo-Saxon. Each has been vouchsafed the vision, each has responded without capitulation and has given the implicit obedience which stamps him with the hall-mark of true discipleship. If we can but vividly enough sense the individuality of the men who have been thus uplifted, with their especial limitations of environment and personality, we can better understand why just such portion of the truth was entrusted to each, how necessary it was to withhold lest the pitcher should overflow. Our fellow-man is ever a profitable and proper study: it is the children that are perenially new—not the toys.

George Fox, speaking our own tongue, to a people of like traditions, within our own historical consciousness, produces the potent sense of actuality which is often blurred when we turn to older teachers. No record could give us a clearer sense of "tactile values," of being able not merely to see, but to actually feel the solid reality of the man, than these pages of the journal. It is as though a portrait had been painted for us by his great Dutch contemporary, so Rembrandt-like is its compelling domination of the varying background, so golden the light, so rich and sombre the shadow.

The story of his life is inherently simple; personalities, possessions and desires are the elements of a complicated plot, and we hear how at the very outset these were swept away forever.

"I was a man of sorrows in the time of the first workings of the Lord in me. Travelling up and down as a stranger in the earth, having forsaken all evil company and taken leave of father and mother, I was brought from outward things to rely on the Lord alone. Then, oh then I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition.' My heart did leap for joy. I was come up in spirit through the flaming sword into the paradise of God; all things were new, and all creation gave unto me another smell than before, beyond what words can utter. I saw all the world could do me no good; if I had had a king's diet, palace and attendance, all would have been as nothing, for nothing gave me comfort but the Lord by his power. Knowledge of the spirit is life. This I knew experimentally."

The message with which he was surcharged, which over and again he felt driven to deliver demanded no preface, no after-word of elucida-

tion: "There is that of God within you. Hark! Christ himself will speak immediately to your condition!" If he could but voice this truth with sufficient force, his work was finished, his hearers were fit to shift for themselves and he was free to pass on to the work of arousing other men. In squire, priest and artisan, in criminal and king he looked only for the hidden Christ, regarding each and all as equal in their high heritage. Listen to the finality of the interview with Cromwell, then at the pinnacle of his power: "As I was turning he caught me by the hand, and with tears in his eyes said, 'If thou and I were but an hour of a day together, we should be nearer one to the other,' adding that he wished me no more ill than he did his own soul. I told him if he did he wronged his own soul, and admonished him to hearken to God's voice. Then I went out." Neither here nor elsewhere is there a stepping stone to a next relation. Each scene is complete, linked to the next only by the stalwart figure with the broad Quaker hat, the unshorn hair and leathern small-clothes.

A fact worth marking is that the seemingly trivial eccentricities of his manner and speech were what first riveted attention and insured him a hearing. He could have preached equality with the voice of men and of angels and it would have forced neither resistance nor conviction, but the visible symbol of his undoffed hat roused such a storm of rage and abuse among the smug class-worshippers, that all his powers of argument and eloquence were given full scope in lulling it. Time and again he was imprisoned for refusing the formal oath of allegiance; so time and again magistrates and justices were forced to hear the truth that lay behind the refusal, to accord his reasons some measure of consideration.

Among the typical genre pictures which he shows us, those of the courts of justice are especially illuminating. Their devious and procrastinating methods give good and sufficient ground for the bitterness of his invective; abstract justice was almost non-existent, and it was for abstract, not personal, justice that he clamored. His one recorded disobedience to the inner voice, with its swift reprimand, is in this connection:

"At Mansfield there was a sitting of justices about the hiring of servants, and it was upon me from the Lord to go and speak to them. So I walked toward the inn where they sat, but finding a company of fiddlers there I did not go in but thought to come in the morning. When I returned they were gone, and I was struck blind that I could not see. The innkeeper told me they were to sit that day at a town eight miles off. My sight began to come to me again and I went to the house where they were and exhorted them not to oppress the servants in their wages; and I exhorted the servants to do their duties and serve honestly. They all received my exhortation kindly, for I was moved of the Lord therein."

The dark, almost unbearably realistic portrayal of the prisons in which he lay, added to the knowledge that thousands upon thousands of Friends suffered even worse horrors, leaves no wonder that the Quakers have then and now felt prison reform as one of their sacred trusts. The following glimpse of Scarborough Castle does not sear the eyes as do those of Carlisle and Launcester, but it is printable and will serve.

"I desired the Governor to go into my room and see what a place I had. I had got a little fire made, and it was so filled with smoke that when he was in he could scarcely find his way out again; and he being a papist I told him that this was his purgatory! Soon after I was removed into a worse room where I had neither chimney nor firehearth. This being toward the sea side and lying much open, the wind drove in the rain forcibly, so that the water came over my bed and ran so about the room that I was fain to skim it up with a platter. My body was benumbed, and my fingers swelled till one was grown the size of two."

His endurance is throughout incredible. Winter or summer he goes, often for days, without shelter or food; he endures violence and loss of blood, not merely with stoical calm, but with grim joy in his opportunities. Here is a page, taken almost at random from the multiplicity of such episodes.

"Now on a sudden the people were in a rage and fell upon me in a steeple-house, knocking me down and trampling upon me. So great was the uproar that some tumbled over the seats for fear. They led me out, some taking hold by my collar, some by my arms and shoulders, and having furnished themselves with staves, hedge-sticks and holm-bushes, they beat me on the head till they had deprived me of sense so that I fell down upon the wet common. When I recovered I lay still, and the power of the Lord sprang through me, so that I stood up again in that strengthened power, and stretching out my arms cried 'Strike again.'

"There was in the company a mason, a rude fellow, who with his walking rule-staff gave a blow with all his might just over the back of my hand as it was stretched out, so that I could not draw it to me again, and the people cried, 'He hath spoiled the use of his hand forever.' But I looked at it in the love of God (for I was in the love of God toward all them that persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in the sight of them all."

Striding with him on his mission through Leicestershire and Cornwall, down through the southern counties and northward into Wales, we can look far and wide over the England of the pre-reformation. We can contact the "light and chaffy priests" whom he pronounces to be "but empty shallow casks"; we can probe into the countless curious religious sects which had sprung up like mushrooms, futile protests against the dogmatism of the established church; as we cross with him into the home of the covenanters, we can almost feel as he does "the Seed of God to sparkle about like innumerable points of fire."

Here are two scenes which kindle the reader with a sense of divine immanence as do the prophecies of the Old Testament. The first is just after his release from Derby jail in the winter of 1651, when stalking, head-bowed, over the bleak hills, he suddenly lifted his eyes and saw,

"Three steeple-house spires and they struck at my life. I asked what place that was and they said Lichfield; immediately the word of the Lord came to me that I must go thither, and I went by my eye over hedge and ditch, till I came to a great field where shepherds were keeping their sheep. There I was commanded by the Lord to pull off my shoes. I stood still, for it was winter, but the word of the Lord was like a fire in me; so I pulled off my shoes and walked on; as soon as I was got within the city, the word of the Lord came to me again saying, 'Cry woe to the bloody city of Lichfield'; there seemed to me to be a channel of blood through the streets and the market place appeared like a pool of blood. I went up and down crying with a loud voice 'Woe to the bloody city of Lichfield' and no one laid hands on me. When I had disclosed what was upon me, I felt myself clear and went out of the town in peace, and returning to the shepherds took my shoes of them again; but the fire of the Lord was so in my feet that I did not matter to put on my shoes again, till I felt the freedom of the Lord to do so; then after I had washed my feet I put on my shoes again. After this a deep consideration came upon me, for what reason should I be sent to cry against that city; but afterwards I came to understand that in the Emperor Diocletian's time one thousand Christians were martyred in Lichfield."

The second is a vision, veritably prophetic, in the year 1652, at the beginning of a new era of successful ministry. "As we traveled we came near a very great hill called Pendle Hill, and I was moved by the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. When I was come to the top I saw the sea bordering upon Lancashire and the Lord let me see in what places he had a great people to be gathered; there was a multitude of folk in white raiment by a river-side, coming to the Lord; and the place that I saw them in was about Wensleydale and Sedbergh."

An entire freedom from ambition, a high resolve to make use of all spiritual gains for the common good, insured to him the poise and equilibrium which he maintained without deviation under the stress and strain of great supernormal powers. It is the "leading" or "opening" which he covets, not the ecstacy. Controlled by this balance wheel, he could undergo with safety so deeply mystical an experience as this:

"Then I was made to speak and open things to many people who came from far and near to see me. There was one Brown who had great prophecies and sights upon his death-bed of me, of what I should be made instrumental by the Lord to bring forth. When this man was buried, a great work of the Lord fell upon me, to the admiration of many who thought I had been dead, and many came to see me thus, for about fourteen days. I was much altered in countenance and person, as if my body had been new moulded or changed. . . . My sorrows

and troubles began to wear off, and tears of joy dropped from me; I saw into that which was without end, things which cannot be uttered or expressed by words. The same eternal power of God which brought me through, was that which afterward shook the nation, priests and people."

It was now that he felt himself endowed with the special faculty of discernment which he so frequently used thereafter, a power of sensing the spiritual and moral condition of his hearers, and so of sympathetically comprehending their difficulties: "The Lord showed me that the natures of those things which were hurtful without, were within, in the hearts of wicked men, as the natures of swine and vipers, of Sodom and Egypt; and I cried aloud, saying, 'Why should I, who was never addicted to commit those evils, be thus troubled?' And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions? Such is the infinite love of God."

Close upon this revelation comes a pause, while he hesitates for a moment between two callings, the healing of the sick and the maimed, making a strong counter appeal,—an appeal which he felt himself singularly fitted to answer: "I was at a stand in my mind whether I should not practice physic for the good of mankind, seeing the nature and virtues of things were so opened to me by the Lord; but I was immediately taken up in spirit to see into another and more steadfast state. The Lord showed me that all such as were faithful should come up into that state in which the works of creation and the virtues thereof may be known through the Divine Word by which they were made." After that there is neither hesitation nor doubt; he knows absolutely whither he is summoned. For proof that he heard aright, we have the witness of practical results, of his sane, devoted life.

There were others in the movement who mistook love of power for altruism, the promptings of self-love for the inner voice. Notwithstanding his prophetic forewarning, it is probable that Friend James Naylor's fall into fanaticism and self-exaltation was the cruelest blow which came to Fox during his entire ministry. So many accusations against the Society had here apparent verification, that an intolerable weight was added to the burden of unjust criticism. At this distance we see it as a mere ripple, at the time it must have assumed the proportions of an engulfing wave.

In the case of Fox himself, his personality was an entirely negligible quantity; with a faith real enough to be creative, of an intensely optimistic and practical disposition, he set promptly forth to remove mountains—of indifference and hostility. Men whose divine inlet was choked and impeded were to him abnormal, and to do away with this primal defect was clearly the first step in the work of practical reform. To be sure, he was sorely exercised "to cry for justice in their courts; to

declare against deceitful merchandise, cheating and cozening in fairs; in warning such as kept public houses that they should not let people have more drink than would do them good; and also in warning school mistresses to teach children sobriety"; but after all these were minor matters, corollaries to his central theme. If "the Lord's power sounded so in their ears that they were amazed, and could not get it out of their ears," his hearers might be trusted to order their own lives; if when he prayed "the Lord's power was so great that the house seemed shaken" apathy would end and each would seek for himself the path of right living.

The last twenty-four years of his life were largely concerned with organization, certain disruptions during his long imprisonments proving that the Society was too loosely knit to insure future usefulness. Yet, constantly there is a touching solicitude for the individual members of his flock, a patient shouldering of the burden of their growing numbers, personal acceptance of the responsibilities of each and all. His account of the bitter trials of the year 1670 culminates in a very remarkable psychic crisis:

"As I got upon my horse again, a great weight and oppression fell upon me, so that I was hardly able to ride. I came with difficulty to a Friend's house and there I lay, exceeding weak, and at last lost both hearing and sight. Divers Friends who practiced physic would have given me medicines, but I was not to meddle with any, for I was sensible I had a travail to go through; therefore, I desired none but solid, weighty Friends about me and though I could not see, I discerned their spirits, who were honest-hearted and who were not. Few thought I could live, but I felt the Lord's power inwardly supporting me. I lay at the widow Dry's all that winter, warring in spirit with the evil spirits of the world that warred against Truth and Friends. It was a cruel, bloody time, yet in due course it pleased the Lord to allay the heat of this violent persecution. I plainly felt, and Friends near me took notice, that as persecutions ceased I came from under the travail that had weighed upon me, so that I began to recover beyond all expectations."

Among his first cares was the founding of schools where his people might be taught "whatsoever things were civil and useful in creation"; for to be a poor organ of God when one might be a good one belonged among the high sins. Yet not by schools were ministers to be made; he keenly felt the deep value of silence up to the moment of clear inspiration.

Undoubtedly he belived that his Society, for which he disclaimed the name of sect, would become universal, each member a vital organic part, acting freely for the good of the whole. Indeed, its growth while he was in the saddle was phenomenal. He could count over fifty thousand followers in England; he had established vigorous branches in Holland and America, and through William Penn had instituted a holy commonwealth. Why should it not embrace the world? His faith was in the power of the spirit, and he discounted the dynamic power of his own

personality. His death which came in 1691, with almost no previous abatement of work, left his people without a leader who could march forward gathering recruits by the mere force of his presence. The phenomenal growth inevitably slackened, and the world had to await a new prophet.

Wesley, one hundred years later, found a fresh audience eagerly awaiting the message. The England of Fox was cleaner, cruder, more savage,—that of Wesley more self-conscious, more wanting in faith and strength; but each man in turn roused all that could respond to the immediate presence of God.

A brief sketch gives no just conception of the man George Fox, too much must necessarily be omitted; the sheer bulk of this voluminous journal helps to bring him home to us. We may wonder and weigh and distrust the first hundred pages, but as we go on and on and still on, his words grow to have the force of a sledgehammer's incessant blows; conviction of its truth is beaten in upon our brain; the pregnant terse sentences are of the very substance of the man. We must believe.

Such a life, built upon the rock of charity and self-denial, lived in conscious, divine inter-communication, could not fail to bring marvellous power to his teaching. His faith in, and stirring appeal to "that of Christ within" each man, inevitably compelled response. Every deed and thought and word was tuned to the fundamental keynote of his philosophy, all of richness and depth and harmony which he gained during the years were resolved again into the same dominant tone:

"As people come into subjection to the Spirit and grow up in the image of the Almighty, they may receive the Word of Wisdom that opens all things and come to know the hidden unity in the Eternal Being."

A. E.

"It is not martyrdom to pay bills that one has run into one's self."

"Failure after long perseverence is much grander than never to have a striving good enough to be called a failure."

George Eliot.

PATANJALI'S YOGA SUTRAS*

TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON

THE third book of the Sutras is the book of spiritual powers. In considering these spiritual powers, two things must be understood and kept in memory. The first of these is this: These spiritual powers can only be gained when the development described in the first and second book has been measurably attained; when the commandments have been kept, the rules faithfully followed, and the experiences which are described have been passed through. For only after this, is the spiritual man so far grown, so far disentangled from the psychical bandages and veils which have confined and blinded him, that he can use his proper powers and faculties. For this is the secret of all spiritual powers: they are in no sense abnormal or supernatural overgrowths upon the material man, but are rather the powers and faculties inherent in the spiritual man, entirely natural to him, and coming naturally into activity, as the spiritual man is disentangled and liberated from psychical bondage, through keeping the commandments and rules already set forth.

As the natural man is the limitation and inversion of the spiritual man, all his faculties and powers are inversions of the powers of the spiritual man. In a single phrase, his self-seeking is the inversion of the Self-seeking which is the very being of the spiritual man: the ceaseless search after the divine and august Self of all beings. This inversion is corrected by keeping the commandments and rules, and gradually, as the inversion is overcome, the spiritual man is extricated, and comes into possession and free exercise of his powers.

The spiritual powers, therefore, are the powers of the grown and liberated spiritual man. They can only be developed and used as the spiritual man grows and attains liberation through obedience. This is the first thing to be kept in mind, in all that is said of spiritual powers in the third and fourth books of the Sutras. The second thing to be understood and kept in mind is this:

Just as our modern sages have discerned and taught that all matter is ultimately one and eternal, definitely related throughout the whole wide universe; just as they have discerned and taught that all force is one and eternal, so co-ordinated throughout the whole universe that

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whatever affects any atom measurably affects the whole boundless realm of matter and force to the most distant star or nebula on the dim confines of space; so the ancient sages had discerned and taught that all consciousness is one, immortal, indivisible, infinite; so finely correlated and continuous that whatever is perceived by any consciousness is, whether actually or potentially, within the reach of all consciousness, and therefore within the reach of any consciousness. This has been well expressed by saying that all souls are fundamentally one with the Oversoul; that the Son of God, and all Sons of God, are fundamentally one with the Father. When the consciousness is cleared of psychic bonds and veils, when the spiritual man is able to stand, to see, then this superb law comes into effect: whatever is within the knowledge of any consciousness, and this includes the whole infinite universe, is within his reach, and may, if he wills, be made a part of his consciousness. This he may attain through his fundamental unity with the Oversoul, by raising himself toward the consciousness above him, and drawing on its resources. The Son, if he would work miracles, whether of perception or of action, must come often into the presence of the Father. This is the birthright of the spiritual man; through it, he comes into possession of his splendid and immortal powers.

If these two things be kept in mind, the difficulties of the following sentences will disappear.

Translation of Book III, Part 1.

1. The binding of the perceiving consciousness to a certain region is Attention (dhâranâ).

Emerson quotes Sir Isaac Newton as saying that he made his great discoveries by intending his mind on them. This is what is meant here. I read the page of a book while thinking of something else. At the end of the page, I have no idea of what it is about, and read it again, still thinking of something else, with the same result. Then I wake up, so to speak, make an effort of attention, fix my thought on what I am reading, and easily take in its meaning. The act of will, the effort of attention, the intending of the mind on each word and line of the page, just as the eyes are focussed on each word and line, is the power here contemplated. It is the power to focus the consciousness on a given spot, and hold it there. Attention is the first and indispensable step in all knowledge. Attention to spiritual things is the first step to spiritual knowledge.

2. A prolonged holding of the perceiving consciousness in that region is Contemplation (dhyâna).

This will apply equally to outer and inner things. I may for a moment fix my attention on some visible object, in a single penetrating

glance, or I may hold the attention fixedly on it until it reveals far more of its nature than a single glance could perceive. The first is the focussing of the searchlight of consciousness upon the object. The other is the holding of the white beam of light steadily and persistently on the object, until it yields up the secret of its details. So for things within; one may fix the inner glance for a moment on spiritual things, or one may hold the consciousness steadily upon them, until what was in the dark slowly comes forth into the light, and yields up its immortal secret. But this is possible only for the spiritual man, after the commandments and the rules have been kept; for until this is done, the thronging storms of psychical thoughts dissipate and distract the attention, so that it will not remain fixed on spiritual things. The cares of this world, the deceitfulness of riches, choke the word of the spiritual message.

3. **When the perceiving consciousness, in this contemplation, is wholly given to illuminating the essential meaning of the object contemplated, and is freed from the sense of separateness and personality, this is Meditation (samâdhi).**

Let us review the steps so far taken. First, the beam of perceiving consciousness is focussed on a certain region or subject, through the effort of attention. Then this attending consciousness is held on its object. Thirdly, there is the ardent will to know its meaning, to illumine it with comprehending thought. Fourthly, all personal bias, all desire merely to indorse a previous opinion and so prove oneself right, and all desire for personal profit or gratification must be quite put away. There must be a purely disinterested love of truth for its own sake. Thus is the perceiving consciousness made void, as it were, of all personality or sense of separateness. The personal limitation stands aside, and lets the All-consciousness come to bear upon the problem. The Oversoul bends its ray upon the object, and illumines it with pure light.

4. **When these three, Attention, Contemplation, Meditation, are exercised at once, this is perfectly concentrated Meditation (sanyama).**

When the personal limitation of the perceiving consciousness stands aside, and allows the All-conscious to come to bear upon the problem, then arises that real knowledge which is called a flash of genius; that real knowledge which makes discoveries, and without which no discovery can be made, however painstaking the effort. For genius is the vision of the spiritual man, and that vision is a question of growth rather than present effort; though right effort, rightly continued, will in time infallibly lead to growth and vision. Through the power thus to set aside personal limitation, to push aside petty concerns and cares, and steady the whole

nature and will in an ardent love of truth and desire to know it; through the power thus to make way for the All-consciousness, all great men make their discoveries. Newton, watching the apple fall to the earth, was able to look beyond, to see the subtle waves of force pulsating through apples and worlds and suns and galaxies, and thus to perceive universal gravitation. The Oversoul, looking through his eyes, recognized the universal force, one of its own children. Darwin, watching the forms and motions of plants and animals, let the same august consciousness come to bear on them, and saw infinite growth perfected through ceaseless struggle. He perceived the superb process of evolution, the Oversoul once more recognizing its own. Fraunhofer, noting the dark lines in the band of sunlight in his spectroscope, divined their identity with the bright lines in the spectra of incandescent iron, sodium and the rest, and so saw the oneness of substance in the worlds and suns, the unity of the materials of the universe. Once again, the Oversoul, looking with his eyes, recognized its own. So it is with all true knowledge. But the mind must transcend its limitations, its idiosyncracies; there must be purity, for to the pure in heart is the promise, that they shall see God.

5. By mastering this perfectly concentrated Meditation, there comes the illumination of the perceiving consciousness.

The meaning of this is illustrated by what has been said before. When the spiritual man is able to throw aside the trammels of emotional and mental limitation, and to open his eyes, he sees clearly, he attains to illuminated perception. A poet once said that Occultism is the conscious cultivation of genius; and it is certain that the awakened spiritual man attains to the perceptions of genius. Genius is the vision, the power, of the spiritual man, whether its possessor recognizes this or not. All true knowledge is of the spiritual man. The greatest in all ages have recognized this and put their testimony on record. The great in wisdom who have not consciously recognized it, have ever been full of the spirit of reverence, of selfless devotion to truth, of humility, as was Darwin; and reverence and humility are the unconscious recognition of the nearness of the Spirit, that Divinity which broods over us, a Master o'er a slave.

6. This power is distributed in ascending degrees.

It is to be attained step by step. It is a question, not of miracle, but of evolution, of growth. Newton had to master the multiplication table, then the four rules of arithmetic, then the rudiments of algebra, before he came to the binomial theorem. At each point, there was attention, concentration, insight; until these were attained, no progress to the next point was possible. So with Darwin. He had to learn the form and use of leaf and flower, of bone and muscle; the characteristics

of genera and species; the distribution of plants and animals, before he had in mind that nexus of knowledge on which the light of his great idea was at last able to shine. So is it with all knowledge. So is it with spiritual knowledge. Take the matter this way: The first subject for the exercise of my spiritual insight is my day, with its circumstances, its hindrances, its opportunities, its duties. I do what I can to solve it, to fulfill its duties, to learn its lessons. I try to live my day with aspiration and faith. That is the first step. By doing this, I gather a harvest for the evening, I gain a deeper insight into life, in virtue of which I begin the next day with a certain advantage, a certain spiritual advance and attainment. So with all successive days. In faith and aspiration, we pass from day to day, in growing knowledge and power, with never more than one day to solve at a time, until all life becomes radiant and transparent.

7. **This threefold power, of Attention, Contemplation, Meditation, is more interior than the means of growth previously described.**

Very naturally so; because the means of growth previously described were concerned with the extrication of the spiritual man from psychic bondages and veils; while this threefold power is to be exercised by the spiritual man thus extricated and standing on his feet, viewing life with open eyes.

8. **But this triad is still exterior to the soul vision which is unconditioned, free from the seed of mental analysis.**

The reason is this: The threefold power we have been considering, the triad of Attention, Contemplation, Meditation is, so far as we have yet considered it, the focussing of the beam of perceiving consciousness upon some form of manifesting being, with a view to understanding it completely. There is a higher stage, where the beam of consciousness is turned back upon itself, and the individual consciousness enters into, and knows, the All-consciousness. This is a being, a being in immortality, rather than a knowing; it is free from mental analysis or mental forms. It is not an activity of the higher mind, even the mind of the spiritual man. It is an activity of the soul. Had Newton risen to this higher stage, he would have known, not the laws of motion, but that high Being, from whose Life comes eternal motion. Had Darwin risen to this, he would have seen the Soul, whose graduated thought and being all evolution expresses. There are, therefore, these two perceptions: that of living things, and that of the Life; that of the Soul's works, and that of the Soul itself.

9. **One of the ascending degrees is the development of Control. First there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of Control.**

Then the perceiving consciousness follows after the moment of Control. This is the development of Control.

This is a difficult sentence. Its meaning seems to be this: Some object enters the field of observation, and at first violently excites the mind, stirring up curiosity, fear, wonder; then the consciousness returns upon itself, as it were, and takes the perception firmly in hand, steadying itself, and viewing the matter calmly from above. This steadying effort of the will upon the perceiving consciousness is Control, and immediately upon it follows perception, understanding, insight.

Take a trite example. Supposing one is walking in an Indian forest. A charging elephant suddenly appears. The man is excited by astonishment, and, perhaps, terror. But he exercises an effort of will, perceives the situation in its true bearings, and recognizes that a certain thing must be done; in this case, probably, that he must get out of the way as quickly as possible.

Or a comet, unheralded, appears in the sky like a flaming sword. The beholder is at first astonished, perhaps terror-stricken; but he takes himself in hand, controls his thoughts, views the apparition calmly, and finally calculates its orbit and its relation to meteor showers.

These are extreme illustrations; but with all knowledge, the order of perception is the same: first, the excitation of the mind by the new object impressed on it; then the control of the mind from within; upon which follows the perception of the nature of the object. Where the eyes of the spiritual man are open, this will be a true and penetrating spiritual perception. In some such way do our living experiences come to us; first, with a shock of pain; then the Soul steadies itself and controls the pain; then the spirit perceives the lesson of the event, and its bearing upon the progressive revelation of life.

10. Through frequent repetition of this process, the mind becomes habituated to it, and there arises an equable flow of perceiving consciousness.

Control of the mind by the Soul, like control of the muscles by the mind, comes by practice, and constant voluntary repetition.

As an example of control of the muscles by the mind, take the ceaseless practice by which a musician gains mastery over his instrument, or a fencer gains skill with a rapier. Innumerable small efforts of attention will make a result which seems well-nigh miraculous; which, for the novice, is really miraculous. Then consider that far more wonderful instrument, the perceiving mind, played on by that fine musician, the Soul. Here again, innumerable small efforts of attention will accumulate into mastery, and a mastery worth winning. For a concrete example, take the gradual conquest of each day, the effort to live that

day for the Soul. To him that is faithful unto death, the Master gives the crown of life.

11. The gradual conquest of the mind's tendency to flit from one object to another, and the power of one-pointedness, make the development of Meditation.

As an illustration of the mind's tendency to flit from one object to another, take a small boy, learning arithmetic. He begins: two ones are two; three ones are three—and then he thinks of three coins in his pocket, which will purchase so much candy, in the store down the street, next to the toy-shop, where are base-balls, marbles and so on,—and then he comes back with a jerk, to four ones are four. So with us also. We are seeking the meaning of our task, but the mind takes advantage of a moment of slackened attention, and flits off from one frivolous detail to another, till we suddenly come back to consciousness after traversing leagues of space. We must learn to conquer this, and to go back within ourselves into the beam of perceiving consciousness itself, which is a beam of the Oversoul. This is the true one-pointedness, the bringing of our consciousness to a focus in the Soul.

12. When, following this, the controlled manifold tendency and the aroused one-pointedness are equally balanced parts of the perceiving consciousness, this is the development of one-pointedness.

This would seem to mean that the insight which is called one-pointedness has two sides, equally balanced. There is first, the manifold aspect of any object, the sum of all its characteristics and properties. This is to be held firmly in the mind. Then there is the perception of the object as a unity, as a whole, the perception of its essence. First, the details must be clearly perceived; then the essence must be comprehended. When the two processes are equally balanced, the true one-pointedness is attained. Everything has these two sides, the side of difference and the side of unity; there is the individual and there is the genus; the pole of matter and diversity, and the pole of oneness and spirit. To see the object truly, we must see both.

13. Through this, the inherent character, distinctive marks and conditions of beings, according to their development, are made clear.

By the power defined in the preceding sutra, the inherent character, distinctive marks and conditions of beings and powers are made clear. For through this power, as defined, we get a twofold view of each object, seeing at once all its individual characteristics and its essential character, species and genus; we see it in relation to itself, and in relation to the Eternal. Thus we see a rose as that particular flower, with its color and scent, its peculiar fold of each petal; but we also see in it the species, the family to which it belongs, with its relation to all plants, to all life,

to Life itself. So in any day, we see events and circumstances; we also see in it the lesson set for the Soul by the Eternal.

14. Every object has its characteristics which are already quiescent, those which are active, and those which are not yet definable.

Every object has characteristics belonging to its past, its present and its future. In a fir tree, for example, there are the stumps or scars of dead branches, which once represented its foremost growth; there are the branches with their needles spread out to the air; there are the buds at the end of each branch and twig, which carry the still closely packed needles which are the promise of the future. In like manner, the chrysalis has, as its past, the caterpillar; as its future, the butterfly. The man has, in his past, the animal; in his future, the angel. Both are visible even now in his face. So with all things, for all things change and grow.

15. Difference in stage is the cause of difference in development.

This but amplifies what has just been said. The first stage is the sapling, the caterpillar, the animal. The second stage is the growing tree, the chrysalis, the man. The third is the splendid pine, the butterfly, the angel. Difference of stage is the cause of difference of development. So it is among men, and among the races of men.

16. Through perfectly concentrated Meditation on the three stages of development comes a knowledge of past and future.

We have taken our illustrations from natural science, because, since every true discovery in natural science is a divination of a law in nature, attained through a flash of genius, such discoveries really represent acts of spiritual perception, acts of perception by the spiritual man, even though they are generally unconscious.

So we may once more use the same illustrations. Perfectly concentrated Meditation, perfect insight into the chrysalis, reveals the caterpillar that it has been, the butterfly that it is destined to be. He who knows the seed, knows the seed-pod or ear it has come from, and the plant that is to come from it.

So in like manner, he who really knows to-day, and the heart of to-day, knows its parent yesterday, and its child to-morrow. Past, present and future are all in the Eternal. He who dwells in the Eternal, knows all three.

17. Sound and meaning and the thought called up by a word are confounded because they are all blurred together in the mind. By perfectly concentrated Meditation of each separately, there comes an understanding of the sounds uttered by all beings.

It must be remembered that we are speaking of perception by the spiritual man.

Sound, like every force, is the expression of a power of the Eternal. Infinite shades of this power are expressed in the infinitely varied tones of sound. He who, having entry to the consciousness of the Eternal, knows the essence of this power, can divine the meanings of all sounds from the voice of the insect to the music of the spheres.

In like manner, he who has attained to spiritual vision can perceive the mind-images in the thoughts of others, with the shade of feeling which goes with them, thus reading their thoughts as easily as he hears their words. Everyone has the germ of this power, since difference of tone will give widely differing meanings to the same words, meanings which are intuitively perceived by everyone.

18. When the mind-impressions become visible, there comes an understanding of previous births.

This is simple enough, if we grasp the truth of rebirth. The fine harvest of past experiences is drawn into the spiritual nature, forming, indeed, the basis of its development. When the consciousness has been raised to a point above these fine subjective impressions, and can look down upon them from above, this will in itself be a remembering of past births.

19. By perfectly concentrated Meditation on mind-images is gained the understanding of the thoughts of others.

Here, for those who can profit by it, is the secret of thought-reading. Take the simplest case, of intentional thought transference. It is the testimony of those who have done this, that the perceiving mind must be stilled, before the mind-image projected by the other mind can be seen. With it comes a sense of the feeling and temper of the other mind and so on, in higher degrees.

20. By perfectly concentrated Meditation on the form of the body, by arresting the body's perceptibility, and by inhibiting the eye's power of sight, there comes the power to make the body invisible.

There are many instances of the exercise of this power, by mesmerists, hypnotists and the like; and we may simply call it an instance of the power of suggestion. Shankara tells us that by this power the popular magicians of the East perform their wonders, working on the mind-images of others, while themselves remaining invisible. It is all a question of being able to see and control the mind-images.

21. The works which fill out the life-span may be either immediately or gradually operative. By perfectly concentrated Meditation on these comes a knowledge of the time of the end, as also through signs.

A garment which got wet, says the commentator, may be hung up to dry, and so dry rapidly, or it may be rolled in a ball and dry slowly; so a fire may blaze or smoulder. Thus it is with Karma, the works that fill out the life-span. By an insight into the mental forms and forces which make up Karma, there comes a knowledge of the rapidity or slowness of their development, and of the time when the debt will be paid off.

22. By perfectly concentrated Meditation on sympathy, compassion and kindness, is gained the power of interior union with others.

Unity is the reality; separateness the illusion. The nearer we come to reality, the nearer we come to unity of heart. Sympathy, compassion, kindness are modes of this unity of heart, whereby we rejoice with those who rejoice, and weep with those who weep. These things are learned by desiring to learn them.

23. By perfectly concentrated Meditation on power, even such power as that of the elephant may be gained.

This is a pretty image. Elephants possess not only force, but poise and fineness of control. They can lift a straw, a child, a tree with perfectly judged control and effort. So the simile is a good one. By detachment, by withdrawing into the soul's reservoir of power, we can gain all these, force and fineness and poise; the ability to handle with equal mastery things small and great, concrete and abstract alike.

24. By bending upon them the awakened inner light, there comes a knowledge of things subtle, or obscure, or remote.

As was said at the outset, each consciousness is related to all consciousness; and, through it, has a potential consciousness of all things; whether subtle or obscure, or remote. An understanding of this great truth will come with practice. As one of the wise has said, we have no conception of the power of Meditation.

25. By perfectly concentrated Meditation on the sun comes a knowledge of the worlds.

This has several meanings: First, by a knowledge of the constitution of the sun, astronomers can understand the kindred nature of the stars. And it is said that there is a finer astronomy, where the spiritual man is the astronomer. But the sun also means the Soul, and through knowledge of the Soul comes a knowledge of the realms of life.

26. By perfectly concentrated Meditation on the moon comes a knowledge of the lunar mansions.

Here again are different meanings. The moon is, first, the companion planet, which, each day, passes backward through one mansion

of the stars. By watching the moon, the boundaries of the mansions are learned, with their succession in the great time-dial of the sky. But the moon also symbolises the analytic mind, with its divided realms; and these, too, may be understood through perfectly concentrated Meditation.

27. **By perfectly concentrated Meditation on the fixed pole-star comes a knowledge of the motions of the stars.**

Addressing Duty, stern daughter of the Voice of God, Wordsworth finely said:

> Thou dost preserve the stars from wrong,
> And the most ancient heavens through thee are fresh and strong—

thus suggesting a profound relation between the moral powers and the powers that rule the worlds. So in this sutra, the fixed pole-star is the eternal spirit about which all things move, as well as the star toward which points the axis of the earth. Deep mysteries attend both, and the veil of mystery is only to be raised by Meditation, by open-eyed vision of the awakened spiritual man.

(*To be continued.*)

FRAGMENTS

The Master said to me: Come child, and I answered, Nay, Lord. And He said again: Thou wilt not obey me? And I replied: Thy words, Lord, are *Come*. And to come to Thee I must depart far from Thee into the dark world whose shadows lie so thick and sullen behind me. There shall I find thee in Sacrifice and labour; for the Spiritual world lies not apart from it, but luminous in its folds. Through Thy words speak Thy Spirit, and Thy Spirit I obey.

And the Master's eyes glowed deep. He laid his hand upon my head and said again:

Come, child of my heart. And I knew I had understood.

CAVÉ.

THEOSOPHY AND SECULAR LITERATURE

IV

Edmund Burke

"Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful structure, Man; whose prerogative it is, to be in a great degree a creature of his own making; and who, when made as he ought to be made, is destined to hold no trivial place in the creation."

BURKE'S lifelong effort to set forth the sanity and wisdom of the social order ended with his philosophical display of the wrongness of the Revolutionists in France. His *Reflections on the French Revolution* are the "late ripe fruit of an old tree"; in them he restates in an entirely individual manner these immemorial principles of life which find recurrent expression in the Upanishads, in the Gospels, in the Platonic Dialogues, and in the poems and prayers of many a Western devotee. In a generation of unbelievers, he towers lofty as the champion of a faith too profound for short plummets. And his long effort of defense, which to his own eyes, as to others, must sometimes have seemed futile, had the crowning success of ushering in a new period of faith, of which Wordsworth is the representative—a period Burke did not see but which he divined. For he believed unshakenly in the ultimate triumph of his principles; that conviction, and no success of the moment, kept him unflaggingly at work when maligned by his opponents and deserted by those he had trusted. In the *Reflections* he has eloquently stated the inadequacy and error of revolutionary principles. That his conclusions are, by many, not accepted, a hundred years after the event, is no argument against the universality of their application; it is only a proof that the tares must grow along with the wheat till harvest. The eighteenth century was the heyday of tares; up and up they had grown, until in the Revolution, they reached a height too great for their root, and fell. Burke was seed of new wheat. Again and again the wheat will be choked, but it always seeds itself, and in the harvest will be garnered.

The French Revolution was the culmination and overthrow of a movement that manifested itself certainly two centuries earlier. In 1595 Richard Hooker wrote, at the end of his first book on *Ecclesiastical Polity*, "Of Law there can be no less acknowledged than that her seat

is the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power, both angels and men, and creatures of what condition soever though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." Hooker did not perceive the inferences to be drawn from his conception of law. Nor has the church he defended yet seen them, except a few individuals; nor entered upon its vast inheritance. For such a Law implies growth, development, evolution, and points to a theory of life and the universe opposed to the cumbrous weight of dead matter bound by each generation upon the shoulders of its successor, from old Jewish days downward. The classical revival brought to the Church a choice similar to that of Apostolic times—to remain selfishly separate, a Jewish sect, or to accomplish its mission among the nations which He hath made of one blood. St. Paul built up the Church with the Gentiles. In the Renaissance, the chance was given it to buttress its walls and to spire its towers with the marbles of Greece. For a time it seemed that pious and cultivated scholarship might relax the hard pride of the Church overstrained with its mistaken effort at domination; that humble learning might reveal to this belligerent one the true domination won without strife, far back in the past. We have seen that Mirandola and his friends were heralds of a new dawn. In England, a little later, a group of men at Cambridge turned to Plato for proof of Christian truths which were then commonly denied. But the sun waits long; the clouds slowly break. The Church heeded not the rich antiquity that lay awaiting appropriation; it entered into hot dispute over petty possessions of the moment. It descended from spiritual worship, unity and concord to the evil of controversy, prolific of its kind. And in postponing its coming of age, it made itself ridiculous and discredited, by its endeavor to force men of sharpened intellects and broadened vision and cultivated manners to accept as science the superstitious ignorance of an indecent Bedouin tribe that had scarcely emerged from the fetichism of savagery. When Mother Church made so great a blunder, it is not surprising that the dissenting parties she should have guided and pacified made a blunder of the same kind. The Church turned from a conception of law as dynamic to the static code of Jerusalem. It was a faltering of imagination, an inability to feel mystery, and a terrified shrinking from a thing so strange and independent of man as life. The Church preferred a mechanical system of things to a spiritual, the cut and dried integuments of a mummy to elusive vitality; it refashioned the actual world into a threefold abode well directoryed, and lost every glimpse of the immortal realm of silence. The Puritans' mistake was similar but smaller, carrying one degree lower down the stupidity of the parent. It was the dynamic, the organic, the developing that was too great and

elusive for their apprehension. For them the last word on Church polity was spoken to the Apostles, and the volume then sealed. There the Church must remain, fixed, with no power of renovation and repair, dead. The Puritan opposed, tooth and nail, those changes of polity and worship which were evidence of immanent life. Burke has a phrase that well describes all that outcry and strife, "the dissidence of dissent, and the Protestantism of the Protestant Religion." And these words bring to mind some others descriptive of the Inferno

> Various tongues,
> Horrible languages, outcries of woe,
> Accents of anger, voices deep and hoarse,
> With hands together smote that swell'd the sounds,
> Made up a tumult, that forever whirls
> Round through that air with solid darkness stain'd,
> Like to the sand that in the whirlwind flies.

Thus religion, established and dissenting, had made itself rational, losing imaginative vision and spiritual insight. And rationalism in religion begot rationalism in philosophy and science. "Man as the minister and interpreter of nature," wrote Francis Bacon in the first aphorism of his *Novum Organum,* "does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him, and neither knows nor is capable of more." There is the cleft between spurious religion and spurious science which, later, by the crumbling away of religion, became a wider and wider chasm. The first and last words upon the suprasensual had been said by immoral Arabs; to change or add to those dicta meant devilish wickedness and destruction. There was left, then, as the only field for man's curiosity and activity, *"things"* and the *"mind," physics* and *psychics.* Francis Bacon in his scientific work was like Faraday. "I shut fast the door of my laboratory when I open the door of my chapel," the later scientist said. Bacon, who investigated the secrets of matter, the martyr of the experimental method in things secular, accepted unquestioningly the dogmas of Jewish tribes. The experimental method was applicable only to things and the mind, he thought. Of any higher realm man could investigate nothing, for what such a realm is, was already fully known through the revelations of Ezekiel and his fellow prophets. Bacon's successors were less careful about the use of the two doorways, and gradually the chapel door fell from its hinges and the walls toppled. Locke had some curiosity about things supernal, but he declared that "All knowledge is generalization from experience." One would not question that truth except for Locke's limitation of experience to the physical and mental senses. But after Locke, speculators like Hume, gaining greater familiarity with *things* and the *mind,* began to declare that things and minds as they are in fact never could be formed into Ezekiel's

ritualistic synagogue. Here then is a second element of opposition to harassed Mother Church, like the opposition of the Puritan, a child of her own breeding. To the positive dogmatism of a rationalist religion there squares itself the negative dogmatism of a rationalist science.

Into rational England in 1727 came a young Frenchman just released from imprisonment for atheism. For the first time in his life Voltaire was satisfied. Here was wisdom! Here was life! Here was apparent the whole duty of man! After an enthusiastic visit and pleasant relations with Hume and other philosophers, Voltaire returns to eclaircise his own land, and reforms it along English lines. Two years later, in Dublin, Edmund Burke was born.

By the time Burke was ready for service, the astral rationalism had formed its physical instrument. So far we have considered speculation; now comes practice. Rational religion and rational science produce rationalism in politics. Burke confronts those contentious opponents with a religion that is scientific in essence and poetic in form. The political theory which he maintains against their revolutionary methods is fruit on the tree of his religion. Burke, in the Senate, and Wesley, in the field, saved England from the horrors of France.

His preparation for service was not usual. Born of a mixed marriage, his mother a Roman, his father an English communicant, he learned, in family life, the fundamental unity of heart that underlies variant expressions of belief, and when he came to marry, he followed his father's example, taking a Roman Catholic wife. On account of these connections he was slandered his whole life-time as a disguised Papist. Then, he was very early sent by these parents to a Quaker schoolmaster who won his affection and reverence, and whose son became his close friend. These Quakers completed his course in tolerance. From Dublin he went up to London for law. But his reading was perfunctory and soon ceased. "Law quickens and invigorates the mind, but, except in those very happily born, does little to open and liberalize it," he wrote later. He pleased his father as long as he could, then surrendered his allowance, in order to follow his own inclination, the study of literature. For about nine years he is wandering, reading, observing, reflecting, in the mountains of Wales, in France, over England, taken sometimes for a spy, sometimes for an adventurer in search of an heiress—a puzzle to good people who did not understand why a grown man and a poor man should not have some settled employment. One letter of this period to his schoolmaster's son is significant. "I spent four hours yesterday, in a library," he writes, "the best way in the world of killing thought." Not until he is in *mezzo del camin,* thirty-five years old, is he ready for work. By that time the principles which governed him were clearly and fully formulated; we do not see them in development, they grew underground during those desultory years.

From his first political writing until his death, to one region of the globe after another,—America, England, India, Africa and France, he makes a consistent application of his principles: "The principles that guide us in public and private, as they are not of our devising, but moulded into the nature and essence of things, will endure with the sun and the moon—long, very long after Whig and Tory, Stuart and Brunswick, and all such miserable bubbles and playthings of the hour, are vanished from existence and from memory." In a century of material, rational and atheistic thinking, he comes to the government of a great empire with the imagination of a poet of the very first order. It is that poetic faculty of insight that ranks him with the first few of England; not the rhetoric and paragraph building that is all American youth get out of his writings. It is poetry that makes his great sentences unforgetable; with him, as with a few others, words become more than symbols—there is transubstantiation that evokes from the accidental real substance.

Burke repeats over and over again that politics is only morality enlarged, that the government of Empire is an extension of family government. "Nations are governed by the same methods, and on the same principles, by which an individual without authority is often able to govern those who are his equals or his superiors; by a knowledge of their temper, and by a judicious management of it." And later in the same pamphlet, he writes, "It is therefore our business carefully to cultivate in our minds, to rear to the most perfect vigor and maturity, every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth; so to be patriots as not to forget we are gentlemen." The enlarged morality that he brought to the service of the state was the early lesson learned in home and school, of uniformity sacrificed for harmony—of one cause lying under many manifestations. Burke's sympathy and charity were so hearty that, in his American writings, many entirely misapprehend his motive for conciliation, and fancy him an honest New England patriot. His consideration of the colonies and their difficulties was from the political standpoint. But as the very eating and drinking of a devout man are consecrated, so Burke's statecraft is religious as well as political; and it shows to the priest and the church as well as to the state their proper course. He looked upon the American difficulties as the fermentation of the old Puritan leaven. To the free thinking part of those colonies represented by Franklin and Jefferson, he paid little heed. It was the "dissidence of dissent and the Protestantism of the Protestant religion," with which he had to deal. And his method is the only one that is ever applicable to dissentients,—"genuine simpilicity of heart is an healing and cementing principle." He refuses to discuss at all the abstract right of the question. Such debates are suitable only for schoolmen and sophists. His business

is the present,—"Dissent is here: what in the name of God are you going to do with it?" A decision as to the metaphysical right of either side would not give peace. And peace is the one thing desirable. Therefore he sought it in its natural course and in its ordinary haunts; sought it in the spirit of peace and through principles purely pacific. "Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the judicial determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. . . . I propose, by removing the ground of difference, and by restoring the former unsuspecting confidence of the colonies in the mother country to give permanent satisfaction to the people." Harmony can be restored only by concession. And concession must come from the older and wiser party. The mother country must recognize the willfulness in her children, and moderate it by her gentle counsels. An attitude toward wayward members other than conciliating acts as a spur. Affection, not metaphysical speculation, forms the real ties,—light as air but strong as links of iron. Many nowadays will give an intellectual assent to Burke's proposition, though they have not that centering of the attention in the spiritual realm which is necessary for putting it in practice. But in the material age to which he was prophet, even intellectual assent was refused. Burke, denounces his mole-eyed contemporaries, and does it politely, by suggesting that such despicable folk are not to be found in English state circles. "All this I know well enough will sound wild and chimerical to the profane herd of those vulgar and mechanical politicians, who have no place among us; a sort of people who think that nothing exists but what is gross and material; and who therefore, far from being qualified to be directors of the great movement of empire, are not fit to turn a wheel in the machine. But to men truly initiated and rightly taught, these ruling and master principles, which, in the opinion of such men as I have mentioned, have no substantial existence, are in truth everything, and all in all. Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together."

A teaching of the Wisdom Religion is that intellectual illumination comes as the result of moral practice,—"Keeping the commandments brings knowledge of the doctrine." Burke is one more witness to the law. His tolerance and sympathy led him to a clear understanding of the nature of government; the theory of governing he formulates might be printed as a corollary to a sentence in the *Gita:* "The knowledge whereby one Eternal nature is perceived in all beings, undivided though beings are divided, know that knowledge to be of Substance." "Government is an institution of Divine authority, yet its forms, and the persons

who administer it, all originate from the people." It is the old familiar thought of a Divine Eternal Spirit that comes perenially to manifestation in temporary and varying forms. The endeavor to make uniform those varying manifestations would check the movement of the spirit; the spirit would escape, leaving an empty shell. He sees that government is part of the great whole, nature, and that the part works after the pattern of the whole, as a portion of matter cast from a rotating sphere continues, in miniature, the same rotation. "By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges, in the same manner in which we enjoy and transmit our property and our lives. The institutions of policy, the goods of fortune, the gifts of providence, are handed down to us, and from us, in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world, and with the mode of existence decreed to a permanent body composed of transitory parts; wherein, by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole at one time, is never old, or middle-aged, or young, but, in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation and progression. Thus, by preserving the method of nature in the conduct of the state, in what we improve, we are never wholly new; in what we retain, we are never wholly obsolete. By adhering in this manner and on those principles, to our forefathers, we are guided not by the superstition of antiquarians, but by the spirit of philosophic analogy. In this choice of inheritance we have given to our frame of polity the image of a relation in blood; binding up the constitution of our country with our dearest domestic ties; adopting our fundamental laws into the bosom of our family affections; keeping inseparable, and cherishing with the warmth of all their combined and mutually reflected charities, our state, our hearths, our sepulchres, and our altars." Hence while Burke's affection binds him to his native limited monarchy,—the best form for the English in their circumstances—he cannot declare that that form of government is absolutely the best. Its excellence is wholly relative. "I reprobate no form of government merely upon abstract principles." It is best for the English, but, not for the Athenians, or for African tribes. Nor can he give any definition of what liberty and a free government are; all these things are relative; "a free government," he writes, to the sheriffs of Bristol, "is what the people think so; and they and not I are the natural, lawful and competent judges of this matter." Is not the law of Karma implicit in his teaching? As of government, so of religion, no one of the perishing vehicles can be named absolutely the best. Each is best for the tribe or race whose Karma has produced it. Hence for any nation to attempt to impose its government or religion upon another

is futile and impious. Those political and religious forms are temporary things for the discipline of the spirit. When the spirit has outgrown its present casing it will take on a new. So Burke discountenances the proselyting zeal of missionaries religious and political. "It is not morally true that we are bound to establish in every country that form of religion which in our minds is most agreeable to truth, and conduces most to the eternal happiness of mankind." He heartily favors the example of gentle and godly lives brought before those who are savage and ungodly. But he wishes other nations and tribes to develop naturally from within, from their own germ. He does not desire that all men be whitewashed in order to appear as white men. In a century that mistook its indifference and hostility to religion for toleration, Burke is a striking example of genuine reverence and charity. Two Brahmin priests sent from India on matters of state were so lodged in London that the religious ceremonies, which were their obligations, were impossible of performance. Hearing of their discomfort and involuntary neglect of office, Burke received them into his home, and had a greenhouse prepared, according to the requirements of their ritual, for their use in duties that to them were sacred and bounden.

The sense of growth, of germinal expansion, of a natural course, in a word, of evolution, made him hostile to revolutionary proceedings. To declare the whole past one error, to blot it out, to begin anew, was to him folly, ignorance, madness—an endeavor to push spires skyward when the foundations were demolished. His standard of a statesman is "a disposition to preserve and an ability to improve taken together." "Everything else," he writes, "is vulgar in the conception, perilous in the execution." But to preserve and at the same time to improve, and with due consideration of that silent but powerful agent, time, is difficult. Revolution evades, and slips aside from difficulty.

"This it has been the glory of the great masters in all the arts to confront, and to overcome; and when they had overcome the first difficulty, to turn it into an instrument for new conquests over new difficulties; thus to enable them to extend the empire of their science; and even to push forward, beyond the reach of their original thoughts, the landmarks of the human understanding itself. Difficulty is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves, as he loves us better too. *Pater ipse colendi haud facilem esse viam voluit.* He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial. It is the want of nerves of understanding for such a task, it is the degenerate fondness for tricking short-cuts, and little fallacious facilities, that has in so many parts of the world created governments with arbitrary powers.

"It is this inability to wrestle with difficulty which has obliged the

arbitrary Assembly of France to commence their schemes of reform with abolition and total destruction. But is it in destroying and pulling down that skill is displayed? Your mob can do this as well at least as your assemblies. The shallowest understanding, the rudest hand is more than equal to that task. Rage and phrensy will pull down more in half an hour, than prudence, deliberation, and foresight can build up in a hundred years. The errors and defects of old establishments are visible and palpable. It calls for little ability to point them out; and where absolute power is given, it requires but a word wholly to abolish the vice and the establishment together. The same lazy but restless disposition, which loves sloth and hates quiet, directs the politicians, when they come to work for supplying the place of what they have destroyed. To make everything the reverse of what they have seen is quite as easy as to destroy. No difficulties occur in what has never been tried. Criticism is almost baffled in discovering the defects of what has not existed; and eager enthusiasm and cheating hope have all the wide field of imagination, in which they may expatiate with little or no opposition.

"At once to preserve and to reform is quite another thing. When the useful parts of an old establishment are kept, and what is superadded is to be fitted to what is retained, a vigorous mind, steady, persevering attention, various powers of comparison and combination, and the resources of an understanding fruitful in expedients, are to be exercised; they are to be exercised in a continued conflict with the combined forces of opposite vices, with the obstinacy that rejects all improvement, and the levity that is fatigued and disgusted with everything of which it is in possession. But you may object—'A process of this kind is slow. It is not fit for an assembly, which glories in performing in a few months the work of ages. Such a mode of reforming, possibly, might take up many years.' Without question it might; and it ought. It is one of the excellencies of a method in which time is amongst the assistants, that its operation is slow, and in some cases almost imperceptible."

Again his sense of evolution led him to inveigh against anarchy and similar errors of deluded zealots, who glimpse indeed the reality of the Spirit, but are dazzled and blinded by its splendor.

> Io credo, per l'acume ch'io soffersi
> Del vivo raggio, ch'io sarei, smarrito,
> Se gli occhi miei da lui fossero aversi.

Dimly perceiving the Immortal and Unchanging, they never understand that the Eternal Radiance wills for itself an illusive manifestation of shadows, which, however, have a temporal reality. To the true spiritualist of every religion, Buddha, St. Francis, Emerson, Whitman, these shadows partake somewhat of the Divine Nature. Reverence and love is due them as the temple of the Soul. True spiritualists are in no combat with things as they are, but accept the universe and its offspring as divine instruments of perfection—instruments of the Lonely One—instruments of every man. They make the illusive shadows serve to bring them nearer to Substance.

In a world of sense they live,
By sensible impressions not enthralled,
But by their quickening impulse made more prompt
To hold fit converse with the spiritual world.

Now the State is one of these Shadows, instruments, not an end but a way toward the end. Emerson truly writes:

"To educate the wise man the State exists; and with the appearance of the wise man the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort, or navy—he loves men too well; no bribe, or blast, or palace, to draw friends to him; no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is prophet; no statute-book, for he has the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the life of the Creator shoots through him, and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him need not husband and educate a few, to share with him a select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankincense and flowers."

Burke is in accord with Emerson, "Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as their love to justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters." With the appearance of the wise man the State will disappear. But who among us is wise? Surely all would depart as did the accusers from the adulterous woman. Hence, rightly to appreciate civilisation is a hall-mark of sanity, since none but the insane would attribute to themselves sufficient wisdom to dispense with its discipline. And it is against such insanity that Burke is protesting when he writes those,—probably his greatest,—paragraphs about the sacredness of the State and of its administrators who stand to us in the person of God Himself. "They conceive that He who gave our nature to be perfected by our virtue," writes Burke, "willed also the necessary means of its perfection.—He willed therefore the State."

"We know, and what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good and of all comfort. In England we are so convinced of this, that there is no rust of superstition, with which the accumulated absurdity of the human mind might have crusted it over in the course of ages, that ninety-nine in a hundred of the people of England would not prefer to impiety. We shall never be such fools as to call in an enemy to the substance of any system to

remove its corruption, to supply its defects, or to perfect its construction. If our religious tenets should ever want a further elucidation, we shall not call on Atheism to explain them. We shall not light up our temple from that unhallowed fire. It will be illuminated with other lights. It will be perfumed with other incense, than the infectious stuff which is imported by the smugglers of adulterated metaphysics. If our ecclesiastical establishment should want a revision, it is not avarice or rapacity, public or private, that we should employ for the audit, or receipt, or application of its consecrated revenue. Violently condemning neither the Greek nor the Armenian, nor, since heats are subsided, the Roman system of religion, we prefer the Protestant; not because we think it has less of the Christian religion in it, but because, in our judgment, it has more. We are Protestants, not from indifference, but from zeal.

"We know, and it is our pride to know, that man is by his constitution a religious animal; that Atheism is against, not only our reason, but our instincts; and that it cannot prevail long. But if, in the moment of riot, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, which in France is now so furiously boiling, we should uncover our nakedness, by throwing off that Christian religion which has hitherto been our boast and comfort, and one great source of civilisation amongst us, and amongst many other nations, we are apprehensive (being well aware that the mind will not endure a void) that some uncouth, pernicious, and degrading superstition might take place of it.

. . . . . .

"First, I beg leave to speak of our church establishment, which is the first of our prejudices, not a prejudice destitute of reason, but involving in it profound and extensive wisdom. I speak of it first. It is first, and last, and midst in our minds. For, taking ground on that religious system, of which we are now in possession, we continue to act on the early received and uniformly continued sense of mankind. That sense not only, like a wise architect, hath built up the august fabric of states, but like a provident proprietor, to preserve the structure from profanation and ruin, as a sacred temple purged from all the impurities of fraud, and violence, and injustice, and tyranny, hath solemnly and forever consecrated the commonwealth, and all that officiate in it. This consecration is made, that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy motives of their function and destination; that their hope should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence, in the permanent part of their nature, and to a permanent fame and glory, in the example they leave as a rich inheritance to the world.

"Such sublime principles ought to be infused into persons of exalted situations; and religious establishments provided, that they may continually revive and enforce them. Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful structure, Man; whose prerogative it is, to be in a great degree a creature of his own making; and who, when made as he ought to be made, is destined to hold no trivial place in the creation. But whenever man is put over

men, as the better nature ought ever to preside, in that case more particularly, he should as nearly as possible be approximated to his perfection.

"The consecration of the state, by a state religious establishment, is necessary also to operate with a wholesome awe upon free citizens; because, in order to secure their freedom, they must enjoy some determinate portion of power. To them therefore a religion connected with the state, and with their duty towards it, becomes even more necessary than in such societies, where the people, by the terms of their subjection, are confined to private sentiments, and the management of their own family concerns. All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust; and that they are to account for their conduct in that trust to the one great Master, Author, and Founder of Society.

"This principle ought even to be more strongly impressed upon the minds of those who compose the collective sovereignty, than upon those of single princes. Without instruments, these princes can do nothing. Whoever uses instruments, in finding helps, finds also impediments. Their power is therefore by no means complete; nor are they safe in extreme abuse. Such persons, however elevated by flattery, arrogance, and self-opinion, must be sensible that, whether covered or not by positive law, in some way or other they are accountable even here for the abuse of their trust. If they are not cut off by a rebellion of their people, they may be strangled by the very janissaries kept for their security against all other rebellion. Thus we have seen the king of France sold by his soldiers for an increase of pay. But where popular authority is absolute and unrestrained, the people have an infinitely greater, because a far better founded, confidence in their own power. They are themselves, in a great measure, their own instruments. They are nearer to their objects. Besides, they are less under responsibility to one of the greatest controlling powers on earth, the sense of fame and estimation. The share of infamy, that is likely to fall to the lot of each individual in public acts, is small indeed; the operation of opinion being in the inverse ratio to the number of those who abuse power. Their own approbation of their own acts has to them the appearance of a public judgment in their favor. A perfect democracy is therefore the most shameless thing in the world. As it is the most shameless, it is also the most fearless. No man apprehends in his person that he can be made subject to punishment. Certainly the people at large never ought: for as all punishments are for example towards the conservation of the people at large, the people at large can never become the subject of punishment by any human hand. It is therefore of infinite importance that they should not be suffered to imagine that their will, any more than that of kings, is the standard of right and wrong. They ought to be persuaded that they are full as little entitled, and far less qualified with safety to themselves, to use any arbitrary power whatsoever; that therefore they are not, under a false show of liberty, but in truth, to exercise an unnatural, inverted domination, tyrannically to exact, from those who officiate in the state, not an entire devotion to their interest, which is their right, but an abject submission to their occasional will; extinguishing thereby, in all those who serve them, all moral principle, all sense of dignity, all use of judgment, and all consistency of character; whilst

by the very same process they give themselves up a proper, a suitable, but a most contemptible prey to the servile ambition of popular sycophants, or courtly flatterers.

* * * * * * * *

"Society is indeed a contract, subordinate contracts for objects of mere occasional interest may be dissolved at pleasure—but the state ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico or tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primæval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place. This law is not subject to the will of those, who by an obligation above them, and infinitely superior, are bound to submit their will to that law. The municipal corporations of that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bonds of their subordinate community, and to dissolve it into an unsocial, uncivil, unconnected chaos of elementary principles. It is the first and supreme necessity only, a necessity that is not chosen, but chooses, a necessity paramount to deliberation, that admits no discussion, and demands no evidence, which alone can justify a resort to anarchy. This necessity is no exception to the rule; because this necessity itself is a part too of that moral and physical disposition of things, to which man must be obedient by consent or force; but if that which is only submission to necessity should be made the object of choice, the law is broken, nature is disobeyed, and the rebellious are outlawed, cast forth, and exiled, from this world of reason, and order, and peace, and virtue, and fruitful penitence, into the antagonist world of madness, discord, vice, confusion, and unavailing sorrow."

The last portion of Burke's teaching to which I would call attention is again a corollary of that one law of growth: "The knowledge whereby one eternal nature is perceived in all beings, undivided though beings are divided." A rationalized church, and a rationalized science gave issue to a rationalized society, a social order to be brought about by the levelling of ranks. Burke's comment on the effort is brief but adequate; he calls it *usurpation of the prerogatives of nature,* an effort to change, by force, circumstances which rise out of human nature itself.

"They have much, but bad, metaphysics; much, but bad, geometry; much, but false, proportionate arithmetic; but if it were all as exact as

metaphysics, geometry, and arithmetic ought to be, and if their schemes were perfectly consistent in all their parts, it would make only a more fair and sightly vision. It is remarkable, that, in a great arrangement of mankind, not one reference whatsoever is to be found to anything moral or anything politic; nothing that relates to, the concerns, the actions, the passions, the interests of men. The legislators who framed the ancient republics knew that their business was too arduous to be accomplished with no better apparatus than the metaphysics of an undergraduate, and the mathematics and arithmetic of an exciseman. They had to do with men, and they were obliged to study human nature. They had to do with citizens, and they were obliged to study the effects of those habits which are communicated by the circumstances of civil life. They were sensible that the operation of this second nature on the first produced a new combination; and thence arose many diversities amongst men, according to their birth, their education, their professions, the periods of their lives, their residence in towns or in the country, their several ways of acquiring and of fixing property, and according to the quality of the property itself, all which rendered them as it were so many different species of animals. From hence they thought themselves obliged to dispose their citizens into such classes, and to place them in such situations in the state, as their peculiar habits might qualify them to fill, and to allot to them such appropriated privileges, as might secure to them what their specific occasions required, and which might furnish to each description such force as might protect it in the conflict caused by the diversity of interests, that must exist, and must contend, in all complex society: for the legislator would have been ashamed, that the coarse husbandman should well know how to assort and to use his sheep, horses, and oxen, and should have enough of common sense, not to abstract and equalize them all into animals, without providing for each kind an appropriate food, care, and employment; whilst he, the economist, disposer and shepherd of his own kindred, subliming himself into an airy metaphysician, was resolved to know nothing of his flocks but as men in general."

The social order that Burke declares the true one, is what his imaginative vision, his spiritual eyes, discern. The rationalizers perceived only the inequalities of human life, and sought to make all men happy by an equal division of things. Beneath the surface Burke saw . . . "the happiness that is to be found by virtue in all conditions; in which consists the true moral equality of mankind, and not in that monstrous fiction, which, by inspiring false ideas and vain expectations into men destined to travel in the obscure walk of laborious life, serves only to aggravate and embitter that real inequality, which it never can remove; and which the order of civil life establishes as much for the benefit of those whom it must leave in an humble state, as those whom it is able to exalt to a condition more splendid, but not more happy." He declares that it is possible to construct an order, which, without confounding ranks, would produce a noble equality, and hand it down through all the gradations of social life. These ranks, inequalities and varying conditions are again discipline for the spirit, by which the individual

gains rich experience. "Taking it for granted that I do not write to the disciples of the Parisian philosophy, I may assume, that the awful Author of our being is the Author of our place in the order of existence; and that having disposed and marshalled us by a divine tactic, not according to our will, but according to his, he has, in and by that disposition, virtually subjected us to act the part which belongs to the place assigned us. We have obligations to mankind at large, which are not in consequence of any special voluntary pact. They arise from the relation of man to man, and the relation of man to God, which relations are not matters of choice."

Burke's private life is a pleasant picture. His large money indebtedness to his friend, the Marquis of Rockingham, is sometimes mentioned as dishonor and dishonesty. But any group of people that has worked devotedly for principles which they believe are moulded in the nature and essence of things will understand the relations of the two men. Burke began his public life as secretary to the Marquis, who was leader of one section of the Whigs. In a short time Burke and the few nobles who held with the Marquis found their convictions were common; but Burke formulated for them those beliefs which they held vaguely. In the years when all effort seemed futile, and the wisest course an entire giving up of protest, Burke's zeal kept the band together and his genius gave to posterity those pamphlets and speeches which even his detractors ungrudgingly praise. It was Burke who brought the members of the party together. It was he who dispatched agents to the colonies and it was he who received from these agents reports and accounts of conditions of life in far countries. He was in constant communication with the courts and ministers of the continent, learning from their envoys those things which it behooves a statesman to know. Now Dr. Johnson once said that a stranger who should turn aside under a balcony from a passing shower, and should find Burke sheltered there, would discover in five minutes Burke's towering greatness. So that it is not impossible that colonial agents and foreign envoys would have done reverence to his genius in Grub Street. But it is also possible that neither the Marquis of Rockingham, nor Burke, was willing that the personal poverty of the real leader of the Whigs should represent the party to England and to foreign nations. With money (£70,000, it is said) advanced by his friend, Burke established himself at Beconsfield, the estate of Edmund Waller. When the Marquis died he left Burke's promissory memoranda among his papers, cancelled. The incident testifies to the magnanimity of both men.

Farming at Beconsfield, in the intervals of state affairs, Burke is seen as eager in his pursuit of all the economic sciences as were the French philosophers. He writes to Arthur Young, the agricultural expert of that day, for the reasons of deep versus top plowing. When,

in successive seasons, carrots do not fatten his hogs, as text-books said they should, he seeks out the reason by laboratory methods. He is eager for every legitimate improvement that makes life more convenient. But his motive is quite different from that of the ordinary social reformer of his day as well as ours. To the *philosophe,* the universe and life were bounded by the flaming ramparts of the earth; it became man's duty to make this miscreated planet as habitable as possible for the space he should pass upon it. To Burke, the gross and trivial things of earth gave opportunity for discipline. In working upon the difficulties of inanimate perverseness, man's will becomes strengthened and purified.

With a brief account of his relations with his constituents at Bristol, this narrative shall end. He was elected representative for that, the second commercial city of the kingdom, in 1774. In a speech at the poll, he opened to the electors very clearly his conviction as to a representative's duty:

"It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and above all, ever, and in all cases, to prefer their interest to his own. But his unbiased opinion, his nature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion.

. . . . . .

"If government were a matter of will upon any side, yours, without question ought to be superior. But government and legislation are matters of reason and judgment, and not of inclination; and what sort of reason is that, in which the determination precedes the discussion; in which one set of men deliberate, and another decide; and where those who form the conclusion are perhaps three hundred miles distant from those who hear the arguments?"

Acting upon this conviction, he sacrificed in two or three matters, the local interests of Bristol, to the welfare of the kingdom and Empire. He thus so displeased his constituents that in 1780 they refused him re-election. Burke had sought re-election, and made one of his great speeches in explanation of his parliamentary conduct during those six years. But when he perceived that the electors would not again choose his services, he did the unusual thing of coming before them with an address of thanks and farewell, instead of taking leave in the usual manner by letter. His short speech is a model of dignity and urbanity. But between the sentences, one hears the dropping of tears over Jerusalem.

"I am not in the least surprised, nor in the least angry at this view of things. I have read the book of life for a long time, and I have read other books a little. Nothing has happened to me, but what has hap-

pened to men much better than me, and in times and in nations full as good as the age and country we live in. To say that I am no way concerned, would be neither decent nor true. The representation of Bristol was an object on many accounts dear to me; and I certainly should very far prefer it to any other in the kingdom. My habits are made to it; and it is in general more unpleasant to be rejected after long trial, than not to be chosen at all.

"But, gentlemen, I will see nothing except your former kindness, and I will give way to no other sentiments than those of gratitude. From the bottom of my heart I thank you for what you have done for me. You have given me a long term, which is now expired. I have performed the conditions, and enjoyed all the profits, to the full; and I now surrender your estate into your hands, without being in a single tile or a single stone impaired or wasted by my use. I have served the public for fifteen years. I have served you in particular for six. What is past is well stored. It is safe, and out of the power of fortune. What is to come is in wiser hands than ours; and He, in whose hands it is, best knows whether it is best for you and me that I should be in parliament, or even in the world.

. . . . . .

"It has been usual for a candidate who declines, to take his leave by a letter to the sheriffs; but I received your trust in the face of day, and in the face of day I accept your dismission. I am not,—I am not at all ashamed to look upon you; nor can my presence discompose the order of business here. I humbly and respectfully take my leave of the sheriffs, the candidates, and the electors; wishing heartily that the choice may be for the best, at a time which calls, if ever time did call, for service, that is not nominal. It is no plaything you are about. I tremble when I consider the trust I have presumed to ask. I confided perhaps too much in my intentions. They were really fair and upright; and I am bold to say, that I ask no ill thing for you, when on parting from this place I pray that whomever you choose to succeed me, he may resemble me exactly in all things, except in my abilities to serve, and my fortune to please you."

All literature receives its value in proportion as it is applicable, beyond the moment and locality, that called it forth, to the needs of mankind generally. Burke showed to his contemporaries in the eighteenth century the right conduct of life. And his counsels are true for us. We believe he enunciated universal principles—that "genuine simplicity of heart is an healing and cementing principle" that "magnanimity" in church as well as in state "is not seldom the truest wisdom; and a great empire [or church] and little minds go ill together".

C. C. C.

REINCARNATION.*

IT is a rich human experience to know a mountain—to know it and love it completely. One comes to sense the individuality, the character of a mountain, and there is always some one outlook-spot from which that character best reveals itself.

Wherever mountain lovers and mountain climbers gather, two questions will be heard: "From what side should the mountain be approached?" "Which trail is most practicable?" These questions have even greater pertinence when we consider a mountain in human experience like Reincarnation; for man is at once the subject of Reincarnation and its observer—he is the mountain and the climber.

A subject like Reincarnation has many vantage points, and many trails leading to it—a separate trail for every climber at the start, but before the peak is reached all trails unite. My own way of arriving at the ancient doctrine was a rather rocky road; not one to be recommended, but it is the trail I know best.

Fifteen or twenty years ago, my attitude toward life, if expressed in verse, would be well rendered by Fitzgerald's translation of the Persian poet, where he says:

> . . . "could you and I with him conspire
> To grasp this sorry Scheme of Things, entire
> Would we not shatter it to bits—and then
> Remould it nearer to the heart's desire!"

Youth is by tendency anarchistic, and proverbially irreverent. At that time I was wholly convinced that this world was inherently a place of injustice. I recognized that through historic periods the ideal of justice and the common standard of justice, as between man and man, had been constantly revised for the better. But it seemed equally clear to me that complete justice could never prevail in this earth-life. Things were very much awry. Not only did "the hand of the Potter shake" but Jove had evidently "nodded" more than once while the plans and the laws of this old world were a-making!

Theologians, I thought, might very well explain that the "seven days" of creation represented vast ages but, if this world as a place for human beings were a fair sample, then Creation had been a scamped, bungling piece of work, on which more time might have been spent to advantage. Of course, nothing could be done about the matter, but, just for my own satisfaction, I set about the formulating of a proper plan for creation—one that would give to everyone a fair deal in the

* A paper read before the New York Branch of the T. S.

game of life. A new and just scheme of creation seemed quite feasible, until I attempted to work out the details of the plan, on paper; then I found possible but two types of the world-scheme. In one, human beings would be reduced to mechanical puppets, without freedom of will and without adequate reason for being. In the other, they had freedom and a lot of other fine things but I could not find any way of arranging to give them justice in one lifetime. My scheme for a grand Clearing-house, through which all men's actions were to be justly rewarded, involved problems of an inelastic currency with which not even an insurgent Congressman would care to grapple.

It was quite a different sort of problem, however, which next confronted me. Granting that troublesome details might be worked out satisfactorily, what would be the real mainspring of human action in that new scheme of things? Throughout history could be traced a tremendous motive toward progress. In my own heart I knew that back of mere right and wrong, back of justice and injustice, and beyond all considerations of reward and punishment there existed in the universe some tireless, unseen power that drove men on. This tremendous driving force seemed to be on the mental plane, and the question naturally arose "Were the old magicians and soothsayers right when they declared that man himself was omnipotent as soon as he discovered his own powers?"

Were there then powers latent in man which would make it possible for him to equalize the warring forces of his own nature, to harmonize the awful discord of life, and to achieve justice? This query led me to read everything I could find on the latent forces and the states of man—traces of Hermetic teaching, the Od force, mesmerism, spiritualism, Kaballa, black and white magic. Steeped in the drippings of that kind of literature, the mental saturation point was soon reached and the search abandoned.

The years were passing; I tried atheism, but there seemed even less satisfaction in that than in the suppositional one-sided contract which my pastor urged as existing between me and a very pious man, who lived a very sad life and was finally crucified by a mob. I was a very much perturbed and a very unhappy young man. More years went by, and finally I decided to take the consensus of opinion held by the "heathen" philosophers and try for a little to live in accordance with it. Then the force aspect of Karma and Reincarnation came to me, explaining a thousand things which before were the blindest of riddles. For the first time I had something solid to rest on, something which appealed to me as being true through all ages, and a period of peace followed. The world was all right, and God was all right, and I was all right; so I began establishing friendlier relations with all three.

It was never for a moment a question whether or not I should

believe in Reincarnation. I needed that doctrine in my thinking, and when it came I recognized it as the keystone of the arch, for lack of which I had been obliged to stop building. This old world became a better place. Justice did reign. Right and progress were not ephemeral but eternal. That is the rough country through which my way came to the foot of the mountain. A little later it led into the marked trail of the Theosophical Society, where I have found companionship of seasoned climbers who have experience of the trail in all weathers, and maps of the old, old Path to which it leads.

Now, practically, what difference does Reincarnation make to me, anyway—not philosophically, but everyday, in business? In the first place, it makes a lot of difference in the way I feel about the other fellow. I know that he, like myself, is on a tremendously long journey, and if he is now a bigger, stronger, saner, kindlier man than I, why, good for him! He has learned the lessons of experience better than I, in this and in former lives. I need not be jealous of him. All I need is just to obey better, and then, in another incarnation or two, I shall be stronger and saner and more useful myself. If the other fellow makes mistakes that hurt me, some of them mistakes that I have learned, in some life or other, not to make, I don't have to charge them up to his naturally mean disposition, and dislike him. He too is learning not to make mistakes, through making them.

Then, the realization that I am in the middle of a very long journey through a just world, ought to bring a high kind of constructive patience. It ought to make me honest, really honest, because I know that this is a world founded on wonderfully just and honest laws, and because the inevitable results of sham and evasion and sharp practice are kindergarten lessons that I have been at for many life-times already. A complete mental certainty that I am coming back here, just as often as it is necessary, to learn strength and poise and the use of my will, should suggest to me that it is worth while to be economical of my resources, that it is the part of wisdom not to be spendthrift of time, vitality, opportunity. A knowledge of the laws of Karma and Reincarnation certainly does lead a man to look his failures in the eye and acknowledge them wholly his own.

It is healthy for a man to recognize that his spiritual nature, his highest self, is his real self; that his intellectual, rational mind is a lower self; that his psychical, emotional nature is lower yet; and that his physical body is as empty of traits and desires, as blameless, as his overcoat. I have trouble enough keeping patient with my pig-headed rational mind, but that is not a circumstance to the trouble of keeping on speaking terms with my stupid emotional nature. That emotional nature is my dolt-child, it wants only to experience, to feel. I find myself talking to it, the way one talks to a backward-boy, trying to make it

understand the conditions of life, the kind of friends, and the kind of unlearned lessons that it insists upon foisting on that innocent looking kid that I shall be when next I am a two-year-old.

Then, the great method of Karma and Reincarnation gives a clearer notion of what deity itself must be. It is rather necessary to think about deity once in a while, downtown; the game of cross-purposes and the intense competition would make a man cynical, if he had no conception of deity and of an orderly universe to use as a background for it all. It is restful to realize occasionally that an overbrooding power and intelligence and love has so planned this "Scheme of Things, entire" that each one of us comes into each lifetime under ideal conditions for transmuting some portions of the aboriginal dross of our nature into the gold of character.

A conviction of the truth of Reincarnation is our title deed to a sense of humor, to a sense of freedom, to a sense of perspective. When I first grasped the idea of Reincarnation and what it implied, I heartily wished that I might know enough about my last incarnation to know what my name then was, and where my then body was buried, so that I might go and sit on my own tombstone and drum my heels in pure joy of emancipation from that old fear of death. But Reincarnation points forward and not back. This victorious sense of proportion should banish the vague fears and dreads and worries of life. We can afford to smile—kindly and appreciatively—but still to smile at ourselves and at everybody else who is not afraid to be smiled at.

A triumphant sense of humor—not irony, satire or wit, but real humor—may be found throughout the teachings of every advanced soul. I cannot believe that Jesus was a sanctimonious soul who mostly wept. No man could be so great as Buddha without the peace of a great sanity in his heart, and Buddha is depicted with a wonderfully comprehending and humorous smile; the Bhagavad Gita, and the Upanishads fairly glow with the quiet humor of Krishna and other sages. The truth of evolution through Reincarnation gives us a right to the knowledge that on the high plane where the harmony of the universe can be heard as song, the humor of the universe may be felt as joy.

K. D. P.

"Those who serve Him are radiant. Their faces reflect the sun of His Consciousness." BOOK OF ITEMS.

INTELLECTUAL PROCRUSTEANISM*

WHEN Doctor Van Vohris asked me to come to Muncie and talk to this Club, he said to me that its membership was made up of intelligent and independent thinkers. This appealed to me. I am interested in the really independent thinker. The independent thinker, while always in the minority, has always led the van in the World's progress. While this is true, one of the rarest of all things is the thinker who is not only independent but is also at the same time fair, open-minded and unbiased. Many a self-proclaimed independent thinker is simply a man who is in a state of rebellion and unrest. He is dissatisfied with generally accepted beliefs, teachings and doctrines, but when he gives voice to his protest we are apt to find that he is more of a "kicker" than thinker, and that he falls within one or the other of two classes:

First: He is a mere iconoclast or negationist, who, dissatisfied with the existing social fabric or with existing beliefs and creeds, would simply scuttle the ship in which we are embarked, or

Second: He is one who has formulated to his own satisfaction a different social scheme or a new creed or code of doctrine to which he thinks all should subscribe. He has a hobby of his own, and like the Scotchman, his "doxy" is "orthodoxy," and the other man's "doxy" is "heterodoxy."

The story of Procrustes and his bed, while of doubtful historical authenticity, is illuminative of the mental attitude of average humanity. Procrustes would have had all men fit his bed. If they were too short they must be stretched, or if too long must have enough of their anatomy amputated, so that they would just fit. It of course went rather hard with those whose physical proportions did not conform to the established plans and specifications. The old Greek robber chieftain was only applying to the physical man what the great majority of mankind have in all ages insisted on applying to the intellectual man. Strangely enough, while the Procrustean method of producing physical uniformity has been universally denounced as barbarous, there has been until comparatively recent years, almost equal agreement in all ages and among all peoples that his method was not only proper but commendable

* Address by Hon. R. W. McBride, Ex-Judge Indiana Supreme Court, read before the Humanitarian Club at Muncie, Ind., February 14, 1909.

as applied to the intellectual man. Creeds have been formulated, and when any were found who did not appear to be intellectually adjusted to the bed thus made for them, the gentle surgery of fire and sword, thumbscrew and rack has been employed to bring about a proper adjustment.

The quality of such action for the purpose of establishing Orthodoxy in belief, does not differ essentially from the methods adopted by Procrustes to bring about Orthodoxy in size.

Socrates was compelled to drink the cup of hemlock because he was suspected of heresy. Jesus was nailed to the cross as a heretic Jew. Nero fattened his wild beasts with the flesh of heretic Romans, and the methods adopted by the Spanish Inquisition, by Calvin at Geneva when he caused the burning of Servetus, by Henry IV, and Henry VIII, of England, when hundreds of alleged heretics were burned at the stake, by the actors in the bloody scenes of St. Bartholomew's Day in France, and even by some of our worthy New England forebears, were all essentially Procrustean.

It is a manifestation of a spirit and a tendency common to humanity everywhere, that seems to need only opportunity to manifest itself. The sword of Islam drank the blood of hundreds of thousands, only because from the viewpoint of Mohammedanism they were heretics, while the Christian Crusaders of Europe battled in many bloody campaigns against those same Mohammedans because they had a different point of view.

The tendency of the human mind to formulate creeds or platforms of belief, and to insist that every other person must profess belief in them or be deemed heretic, has always seemed to me as irrational as it would be to adopt a standard size of hat or shoe and require all persons to make their heads or their feet fit the standard. It is essentially Procrustean.

During the century last past, there has been a marked tendency towards greater liberality. This has been especially marked during the last thirty years, although we still hear occasionally of trials for heresy.

It is my purpose to say something of a movement which, in my opinion, has been one of the most potent of these liberalizing influences, while at the same time one of the least recognized, viz.: the Theosophical movement. Please understand distinctly, however, that I shall simply endeavor to correct some widely prevalent misconceptions concerning the Theosophical Society and concerning Theosophy itself.

"Have you any of Bacon's works?" inquired a gentleman of the proprietor of a certain bookstore. "Nothing but 'The Swine Breeders' and 'Pork Packers' Manual'" was the reply. The answer

of this intelligent vendor of books may cause a smile, but he came quite as near the mark as do many quite intelligent people who attempt to discuss Theosophy.

Few words have been more misunderstood or more often misapplied in recent years, than the word "Theosophy." It is probable that the conception of Theosophy in the mind of the average individual is that it is a compound of mysticism and charlatanism, with a preponderance of charlatanism. Some imagine it to be another name for Spiritualism, as was made evident by an article in the *Indianapolis News,* some years ago, published on the first page under the flaming headline "Theosophy's Victim." The article reported the suicide of a young woman who had become insane on the subject of Spiritualism. There was nothing to indicate that the young woman had ever heard of Theosophy, but it was obvious that the intelligent headliner and others responsible for the makeup of the *News* supposed that Theosophy was only another name for Spiritualism.

Others imagine Theosophy to be a creed or code of doctrine to which one must subscribe to be an orthodox theosophist, and as this imaginary creed seems to them to contain some things not found in other established and recognized creeds, they fight shy of it lest they may be disturbed in some cherished belief. This is especially true of that class of religious people who are strong in theology, and whose ideas of Deity, the universe, of the present, the past and the future, and of the whence, the what, and the whither of man, are embalmed in certain theological formulæ.

The question "What is Theosophy?" is akin to Pilate's question addressed to Jesus "What is Truth?" Bacon says Pilate did not wait for an answer to his question. If he had, we might find in that answer an exposition of Theosophy. However, to those who understand the derivation of the word, the name itself tells what Theosophy *is* as the word means literally, the wisdom or knowledge of God, knowledge of things divine, knowledge of things concerning God. But while it is easy to tell what Theosophy is, it is a very different task to undertake to tell what *is* Theosophy. That is to say, what things we may with confidence say constitute true Theosophy. Before one can claim to speak with authority and to declare that this or that or the other *is* Theosophy, he must claim direct inspiration from Divinity. Only the tongue or pen that is inspired by the Infinite and Supreme Intelligence should attempt to pronounce "God's Very Truth," the knowledge and wisdom of God. As I can make no claim to inspiration, I shall not attempt the task. I can only speak from the standpoint of one who for more than twenty years has been a student trying to learn something of Theosophy. Sinnett's *Esoteric Buddhism,* published in 1883, was the

first publication of recent years to attract general public attention to the subject of Theosophy. It is probable that to the minds of the great majority of living people who have heard or read of Theosophy, the word suggests the system of philosophy outlined in that book, and elaborated in *Isis Unveiled, The Secret Doctrine,* and other works, by H. P. Blavatsky, W. Q. Judge, and others.

The impression also seems to be widespread that Theosophy is something that was previously unknown to the world at large, and that the claim is made for it that prior to the publication of *Esoteric Buddhism,* it was in fact esoteric and known only to the adepts and the initiates of the far East. This impression has doubtless grown out of the assumed identity of Theosophy with the system of Cosmogony, of Evolution, and of the Development of Humanity, outlined by Sinnett and Madame Blavatsky. It *is* claimed for this particular system of theosophic philosophy, that it was in part previously esoteric and known only to the initiates,—the adepts or "Wise Men of the East" and by them imparted to their "Chelas" or pupils under the veil of symbolism and allegory. Indeed, as the philosophy is given out in *Esoteric Buddhism, Isis Unveiled,* and *The Secret Doctrine,* it is claimed that the language used is largely symbolic, and carries a hidden meaning, so that it is in a measure still esoteric. It is also true that that philosophy belongs in the field of Theosophy and of theosophical study, but this does not necessarily justify an assertion of the identity of Theosophy with that particular philosophy.

Theosophy is ages old. While not always designated by the name of "Theosophy" we find it was taught in ancient India, Egypt, Assyria, Babylonia, Persia, Greece, and Rome, among the Jews and the Arabs, and on down through medieval times to the present. The Jewish "Kabbala" is, or is at least claimed to be, in large part theosophical, and so also of the "Sufism" of Arabia, while the Neo-Platonists of the early Christian Church were essentially theosophists. Indeed, the *Encyclopedia Britannica* tells us that the term "Theosophy" was used by the Neo-Platonists and early Christian thinkers, to express the highest knowledge of God within the reach of the human mind. History and co-temporary literature has preserved the names of scores of men who taught or professed to teach Theosophy or that which they claimed was Theosophy or Divine knowledge. Among the number we find the names of Apollonius of Tyana, Dionysius the Areopagite, Agrippa of Nettesheim, Paracelsus, Cagliostro, Swedenborg, St. Martin, Jacob Boehme, Oettinger, Tauler, Eckhart, Franz Von Baader, Schilling, and Molinos, and in quite recent years H. P. Blavatsky. Nor is a theosophical society by that name a new thing. In 1783 a theosophical society was

organized and was still in existence in 1788. Its special purpose was to promote the teachings of Swedenborg. Most, if not all, of the persons above named have at one time or another been denounced as frauds or as self-deluded fanatics, although now most of them are recognized as having been honest and sincere, even if mistaken.

The peculiar characteristic common to all so-called theosophical teachings, is that they are all based on the assumed existence of a Supreme and Divine Intelligence or Divine essence. Whenever and wherever Theosophy has appeared, and under whatsoever name or guise it has been taught, it has been the irreconcilable foe of materialism, atheism, and agnosticism. While varying in the form of expression, it has also and always assumed the universal reign of law as an emanation from that Supreme and Divine Intelligence, a law that is perfect, all-embracing, and self-executing, that reaches from the Infinitely great to the Infinitely small, that leaves no possible contingency unprovided for, and no possibility of ultimate injustice to any person or anything. Another feature common to all theosophical teaching is that man is an immortal spirit, that the body is only its temporary abiding place. The *Encyclopedia Britannica* says:

"It is characteristic of Theosophy that it starts with an explication of the Divine Essence, and endeavors to deduce the phenomenal universe from the play of forces within the Divine Nature itself."

The same authority also says:

"The transcendent character of its Godhead definitely distinguishes it from the speculative philosophies which might otherwise seem to follow under the same definition. A historical survey shows, indeed, that Theosophy generally arises in connection with religious needs, and is the expression of religious conviction or aspiration."

People shy at the word "Theosophy," because they don't know and don't take the pains even to consider what Theosophy really is. The word is a "bogie." Many good people who shy at the name are themselves sincere seekers after that truth for which true Theosophy stands. They are, however, like the good woman who refused absolutely to allow the use of sodium chloride in certain culinary operations, and insisted that the only thing proper to be used was salt.

Ignorance and inertia are the two chief foes of Theosophy. In Physics, we give the name "inertia to that tendency of a body to continue in a given state." If the body is at rest, it requires force to overcome its inertia and set it in motion, while if it is in motion it requires force to overcome its inertia and make it stop. The same tendency

applies to mental states. Having acquired a certain mental bias, or having adopted certain opinions, it requires force to effect a change, and as in Physics, the more dense and heavy the body, the harder it is to overcome its inertia, so in the matter of mental inertia, the more dense the intellect the greater is the difficulty of overcoming its tendency to remain fixed. This tendency of the human intellect did not disappear when men reluctantly abandoned their belief in a flat earth, or in a sun and moon that moved around it and stopped and stood still at the command of a Jewish general, or of an earth that was only six thousand years old. Now all intelligent men know that Galileo was right, and they smile at the vaporings of the theologians of less than a generation ago in their attempts to discredit the revelations of geology.

Mental inertia, under the name of conservatism, has been a brake on the wheels of progress, a barrier obstructing the stream of human development. It held the cup of poison to the lips of Socrates; it nailed Jesus to the cross; it battened on the blood of the early Christian martyrs, and fed the fires of the Inquisition; it forced Galileo to recant, and Luther to rebellion. It populated the Bastile and for more than seventy years maintained human slavery under a government based on the proposition that all men were born free and equal. Under the influence of mental inertia, creeds act on the intellect like the bandages on the feet of the Chinese girl babies.

True Theosophy at all times and everywhere stands for truth. The student of genuine Theosophy cannot afford to be dogmatic, but should be always receptive of the truth. It is not as important to know whether the particular teachings of Swedenborg or of Madame Blavatsky are indeed Theosophy in the sense of being knowledge that came to them as direct emanations from the divine mind, as it is to know that there is a divine mind, a Supreme center and source of consciousness and intelligence. This is the fundamental assertion of Theosophy,—the foundation upon which all theosophical study must rest, and the only matter concerning which Theosophy is dogmatic. All who believe in this need have no fear of the study of Theosophy, as they have already embraced its entire creed. I shall not, in this paper, enter into any discussion of the teachings that have from time to time been put forth under the name of Theosophy. I believe, however, that they are all worthy of study. Of the Theosophical Society of these later years, I can speak with some confidence, as I have been a member of it for some twenty-three or twenty-four years. It was organized October 30, 1875, by Helena Petrovna Blavatsky, Colonel Henry S. Olcott, William Q. Judge, General Abner Doubleday, and others. The objects of its organization, as stated in its constitution, were:

"(*a*) To form a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste or colour.

"(*b*) To promote the study of Aryan and other Eastern literatures, religions, and sciences, and to demonstrate the importance of that study.

"(*c*) To investigate the unexplained laws of nature and the psychical powers latent in man."

The motto adopted by the Society was:

"There is no Religion Higher than Truth.."

The government of the Society was vested in its members, and its constitution contained the following:

"Complete tolerance and freedom of action and belief shall be granted to each member or Branch, but no member or Branch shall have power to commit the Society to any religious, political or social dogmas."

The Society, in the plan of its organization, left no possible ground for the formulation of doctrine or dogma of any character. It assumed the existence of four facts:

First—That in origin and ultimate destiny, all men of all races have interests in common, out of which in time a universal spirit of fraternity might be developed.

Second—That the most promising pathway to the hearts of men leads through the field of religion; that no one can be harmed, while all may be benefited, by a dispassionate, an unprejudiced and intelligent study of the various forms of religious belief, and that it is better to try to find upon how many points all men are agreed or can agree, rather than to seek out and emphasize the points of difference between them.

Third—That the Infinite Intelligence that rules the universe has left no possible contingency unprovided for; that law, all-prevailing and unerring, governs everywhere and everything, from the infinitely great to the infinitely small, and that many of these laws are as yet unexplained.

Fourth—That man is possessed of certain latent psychical powers that are worth investigating.

These purposes were not stated as matters of belief, but were assumed as facts, concerning which there would be no controversy in the minds of intelligent men.

At the time of Madame Blavatsky's death, May 8, 1891, the Society had branches in every civilized country, and its membership was numbered by thousands, while the so-called theosophical literature numbered several hundred volumes, ranging from pamphlets of a few pages to *Isis Unveiled* in two large volumes, and the *Secret Doctrine,* in three large volumes. The writings of Madame Blavatsky

were devoted to the exposition of a system of philosophy purporting to explain the origin and destiny, not only of humanity, but of the entire universe. She claimed no credit to herself for this philosophical system, and always insisted that she was a mere amanuensis, writing as she was instructed to write by certain "Adepts, Mahatmas or Masters." The remaining so-called theosophical literature was largely, if not entirely based upon the works of Madame Blavatsky. They contained nothing that could be called original except as they endeavored to elaborate or explain her teaching.

As one who was in touch with the movement during the life of Madame Blavatsky, I know that she would have been the last person to insist that the system of Theosophy given out by her should be accepted as a creed. I had some personal correspondence with her, and have in my possession at least one autograph letter from her. I also had the honor of presiding over the last Convention of the Theosophical Society, held in Chicago, prior to her death. Her health was such that she was not able to attend in person, but addressed a letter to the Convention which contained the following language:

"Let it be understood once for all, that there can be no such thing as a Theosophical Pope."

She endeavored to make as emphatic as possible the statement that the philosophy as given out was not intended as a dogmatic statement of doctrine that must be accepted by those who would be members of the Society. One of the fundamental teachings of that philosophy was that each individual must be responsible for himself, and that each must learn to *know* for himself. We cannot know things by proxy. In the building of character, we cannot build on the knowledge or beliefs of others. As a matter of necessity in the maintenance of organized society, we are compelled to act on evidence and accept a preponderance of evidence as establishing a given fact. This is considered necessary to give stability to the social fabric, but all men know that error and injustice often result. This rule is of doubtful value in the building of individual character. All of the potentialities for the complete and symmetrical development of each individual, are as fully bound up in him as are the potentialities of the mighty oak bound up in the acorn. While the development both of the oak and the man will be influenced largely by their environment and their opportunities, the potentially perfect oak and man sleep in the germ of the acorn or of the ovum. You cannot add to the real girth of the oak by tying strips of wood to its trunk, nor can you add anything to your intellectual or moral stature by merely affirming your belief in a statement of doctrine made by another. You must know. The real and enduring things,—all of

the things that accomplish results, are invisible. Without exception, the material things that we can see and touch are transient forms, subject to change and constantly changing. The things that work the changes can be neither seen or handled.

We may hire men to erect a building for us, and entrust to them the selection and placing of all of its material, but we cannot hire men to build a character for us, nor can the thoughts of others enter into and become parts of the structures of our own characters until we have made them our own, not by a mere affirmation of our belief in them, but by digesting and assimilating them.

As the visible forms with which we come in contact are only the outward manifestations of the workings of the invisible realities, if we wish to know the "eternal verities" we must learn to look beyond the form to that which builds and shapes it. These ideas run through the entire system of philosophy put forth by Madame Blavatsky. They are coupled with the claim that each man has within himself the key to all of nature's mysteries. Whether this system of philosophy does in fact furnish a solution of the mysteries of the universe and of life, it is at least worthy of study. Mere denunciation of new ideas ordinarily evidences no more than the inertia of fossilized prejudices and beliefs.

The fossil three-toed horse of the Bad Lands, if it could speak, would doubtless denounce as untrue the claim that its descendant the horse of to-day has only one toe, or if forced to admit the fact it would probably denounce the one-toed creature as a monstrosity and no true horse.

I shall not attempt to expound or discuss that philosophy. Nor shall I affirm its truth. I will only say that to my mind it furnishes a reasonable and probable explanation of many of nature's mysteries, especially in its exposition of the law of Karma, and its teaching concerning reincarnation, while its study gives one a conception of Divinity and of the Divine mind that is sublime beyond the power of expression.

It seems to me that the law of Karma especially involves a conception of the divine intelligence that is of surpassing grandeur. It has always been a mystery to me how intelligent men could be satisfied with a conception of a so-called omniscient and omnipotent God, who could become angry with creatures he had made because they had disobeyed his commands, and in his anger condemn not only the guilty but untold millions of their unborn descendants to an eternity of damnation. Anger so fierce and unrelenting that it could only be appeased after ages of misery and suffering, by allowing his son to take up the burdens of human existence and suffer and die an ignominious death, and even then when that supreme sacri-

fice had been made, to leave the manner of salvation so uncertain that today, after nearly two thousand years devoted to its study by millions of earnest and devout men, we find in the United States alone something more than one hundred and fifty different religious denominations, each of which profess Christianity, but each of which has a different understanding of the manner in which men may have the benefit of that salvation. It may be claimed that this picture is overdrawn, but an analysis of the creeds nominally professed, with their literature, will show that the indictment is not only backed by abundant proof, but that it might be drawn in many counts. I do not say, nor do I think, that many intelligent people of today do in fact entertain these beliefs. They take their creeds as they take the medicines prescribed for them by their physicians, without investigating the ingredients.

The law of Karma involves a conception of a Divine Intelligence that reaches through the unbeginning and unending eternities, leaves no possible contingency unprovided for, with no possible necessity for any change in the divine plan,—no possibility of divine anger, and no possibility of final injustice to any creature.

In the domain of Physics, men universally recognize and acknowledge the unvarying and unerring action of the law of cause and effect. Karma is nothing more nor less than the application of that law to the lives of men and of nations. It is that law which Jesus recognized when he declared that men must reap as they have sown. It involves of necessity, no idea of either punishment or of reward, but rather the idea that whatsoever comes to men comes as a consequence of what they have thought or done. It magnifies beyond measure our conception of God, and of his infinite wisdom. It does away with the barbarous ideas concerning the advent of Jesus among men and his mission, while it detracts nothing from the ineffable glory and beauty of his character, or of the divine purity of his teachings.

Of reincarnation I will only say that it seems to me to follow naturally and in a measure necessarily in order that Karma may do its perfect work.

Notwithstanding all this, the Society has been a potent factor in the revolt against intellectual Procrusteanism, and the system of philosophy put forward by Madame Blavatsky, not as a dogma, but as a possible and probable explanation of the universe, and of the "whence, what and whither" of man, whether accepted as satisfactory and conclusive or not, has cast a flood of light on many a dark and intricate problem.

R. W. McBride.

A SUMMARY OF THE SECRET DOCTRINE

PART II

The Seven Principles

WE have seen that the all-important point in the theosophical teaching, is the unity of all things with the Divine, and that only upon this foundation can the cornerstone of Universal Brotherhood be laid. For this idea of brotherhood does not mean an aggregate of more or less similar and sympathetic beings, it means the absolute *identity* of all the rays with the One Divine Ray, "the One manifested Life, the Breath of the Absoluteness." The differences that we see, the obstacles in the way of realizing this oneness of mankind, are all illusions, belonging to this material plane, and have nothing to do with the Real Man, the re-incarnating Ego, except in so far as matter affords him a stage as it were, on which to play his many parts, and through the trials and tribulations of the body and the soul to work his way up to the purified and perfected spirit.

There are two ways of studying the seven-fold nature of man, downwards from above, and upwards from below. We can take the descent of the soul into matter as our starting-point, and trace its gradual involution through ever-thickening veils of matter, till it becomes united with the physical body, or we can begin with the material, and follow the gradual ascent of the inner man, to spirit. With the brief sketch of evolution as taught by theosophy just given, it seemed necessary to begin again with the *highest* point in our study, and as the evolution of the Kosmos is governed by the same laws as rule the earth and man, the three schemes of evolution are inextricably interwoven and interblended at every point. With the gradual consolidation of the earth upon which man *as we know him* was to live, the consolidation of his physical body began, and the fourth Element, earth, made its appearance, with the senses fitted to function therein. There never was a time, we are told, when life did not exist upon this earth, but the life of those early periods, was without any of the characteristics by which we know it now. "Life precedes Form," says the *Commentary,* "and Life survives the last atom of Form," that is, the external body.

The seven fundamental transformations of the matter of the heavenly spheres, are given as: I. The homogeneous. II. The aeriform and radiant (*the gaseous*). III. The curdlike (*nebulous*). IV. The atomic, ethereal; (the beginning of *motion,* hence of *differentiation*).

V. The germinal, the fiery (differentiated, but composed of the *germs* only of the elements in their earliest states). VI. The four-fold, vapory (the future earth); and VII, Cold, and dependent (on the Sun for light and life).

When evolution has run through the whole cycle of seven "globes" (or states of matter and consciousness), on our Earth, that is one Round, and every Round, on the *descending* scale, is a grosser and more material copy of the preceding Round. On the ascending scale evolution spiritualises and etherealises, so to speak, the general nature of each "globe," so that when the seventh stage in whatever Round is reached, the nature of everything in process of evolution, returns to its first spiritual condition, *plus* each time a higher degree of consciousness. In the first Round, the globe having been built by the primitive fire-lives, had no solidity nor other qualities, save a cold brightness, neither form nor color; it was only towards the end of the Round that it developed one element, *Fire,* which from its simple *essence* became in our Round the FIRE we know. The first human types did not resemble the men of to-day either in form or nature, but in the first Round were only dimensionless images from the astral regions. Hence the term *men* would be here a very misleading one, and is used only as an equivalent for "thinking entities."

From the second Round, Earth began its real existence; it developed the second element, AIR, and individual Life, its second principle. The second corresponds to the sixth principle (the Spiritual Soul); the latter is life continuous; the former, life temporary.

The third Round developed the third element, WATER; while the fourth Round transformed the gaseous fluids and plastic form of our "globe" into the hard, crusted, grossly material EARTH. She will reach her true ultimate form only towards the end of the cycle, after the seventh Round. Our globe is so far only in its fourth state, the astral body of desires, of dark egotism, the progeny of the lower Mind. "It is not the human body that is the grossest of our principles, but verily the real animal centre, the animal Soul, for our body is but its shell, through which it acts."

It will only be in the fifth Round, as before said, that the fifth element, ETHER, will be as familiar to all men as air is now.

We have glanced at the different phases in the evolution of our earth and of the elements that make life possible in its different phases of existence, and we come now to the study of man as we know him, ourselves in short. This will be again a case of guide-posts to a road, rather than the road itself, the subject is so complicated, and the space so small. We must try then to indicate the most important points, and when we find ourselves hopelessly lost, patiently wait for more light. It will certainly come.

I. In the first place, we know that man is composed of a physical body, gifted with five senses now, and the promise of two more hereafter as the conditions of matter and consciousness become spiritualised, and enable man to function on higher planes. That there are even now occasionally human beings who have reached a point of higher development than their fellows, shows that these faculties will one day be the property of all, for the tide of evolution never recedes, it always seeks a higher level.

II. Next comes the astral body, the model upon which the physical body is built, as our great skyscrapers go up, first the mere outline of an office-building, till bit by bit the whole structure is filled out and completed, according to the architect's plan. But the analogy is defective in that the astral body, like the physical, is molecular, and does not *outline* in any way the physical body, but interpenetrates every part of it. To withdraw the astral body from the physical, is not the simple thing that many students believe, but really means the withdrawal of every astral molecule from its place in the physical body. The white corpuscles of the blood are formed from astral matter in the spleen, and can slip through the walls of the blood-vessels, or ooze out of a medium's side during a séance. They are the sanitary police of the body, devouring the bacterial germs. H. P. B. (in *Lucifer,* Jan., '89) calls the spleen "the physical vehicle of the Protean Double." As there are many kinds of astral bodies, with many names, it would be more exact to call the second principle "the *Linga Sarira,*" but it seems unnecessary to be so particular here, and better to use the English name whenever possible.

It is the astral body that forms the bridge between our physical sensations and our consciousness. Just as a telegraph operator receives a message, and forwards it to the person for whom it is intended, so a sensation received by our nerves is transmitted by them to the brain, and thence to the corresponding seat of sensation in the astral body, whence it is reflected to the lower mind, and comes into consciousness. Science has never yet bridged the gap between the physical brain and consciousness, and only when the existence of many gradations of matter between the physical and the mental are accepted, will the problem be solved.

It is upon the model of the astral body that the physical body is built, and when it dies, the astral dies and disintegrates with it, more or less slowly. For this reason, among others, cremation is so desirable, as it frees the particles of the physical and astral bodies at once, instead of subjecting them to a long process of decay.

III. The third principle is LIFE, although it cannot properly be numbered, as it pervades every atom of the universe. In the very beginning of her teaching H. P. B. warned her pupils not to think of these principles as water-tight compartments, but rather to consider them

as having each its seven gradations, and all as interpenetrating and mingling with each other. Life is like the ocean, and we are like the drops of water that compose it, there is no possibility of saying that nere one drop leaves off and another one begins.

The Life-principle, on our plane, is but the effect and result of the *intelligent* action of the "Host," or collective Principle, the manifesting Life and Light. The "nervous Ether" is the lowest principle of the primordial Essence, which is *Life*. The Sun is the storehouse of vital force, which is the *noumenon* of electricity. It is the action of cosmic electricity upon a compound or even a simple body, that produces life. When a body dies, it passes into the same polarity as its male energy, and repels, therefore, the active agent, which losing its hold upon the *whole,* fastens upon the parts or molecules, this action being called chemical.

The fourth principle, the animal Soul, completes the Quaternary, or fourfold man, and includes the passional, instinctual, and emotional nature. It is called sometimes the body of Desire. It is this principle that binds us to earth-life. "It is not the human body that is the grossest of all our principles," says H. P. B., "but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor or medium, through which the beast in us acts."

The "breath of life" breathed into the nostrils of Adam, is life and the animal soul conjoined, it is these two together that make the "Vital Spark." When united to the lower part of the Mind, it becomes Kama-Manas, or the normal brain-intelligence, and joined to the Life-principle, it pervades every part of the body, as the vital force, or Vitality. During life, Kama has no form or body, but after death it takes a form composed of astral matter, and becomes what is known as the Kama-Rupa. It possesses consciousness of a very low order, and is always attracted to the lowest type of mediums. Such a Body of Desire is a very dangerous associate, and is the entity often spoken of as a "spook."

The persistence of the Kama-rupa after death, depends upon the character of the dying person. The more intellectual and spiritual his life has been, the less vitality will the Kama-rupa have, and it will quickly fade out into nothingness. But if during the man's life on earth, his animal nature was predominant, the Kama-rupa would last a long while after the death of the body. In case of sudden death or suicide, the person is doomed to fill out the measure of his days within the sphere of the earth.

The fourth principle then, which completes the fourfold man, the Quaternary, leaves him a perfect animal, with the potential higher qualities still undeveloped. Stanza IV, Part II of the *Secret Doctrine* gives us a wonderfully complete sketch of the evolution of the fourfold man up to the point where it was impossible to make further progress without Mind. "The Breath (that is, the human Monad) needed a form; the

Fathers (the Lunar Ancestors) gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Ancestors breathed it into its form. The Breath needed a mirror of its body (that is, an astral shadow); 'we gave it our own,' said the Creative Powers. The Breath needed a vehicle of desires (the emotional soul); 'It has it,' said the Drainer of Waters (the fire of passion and animal instinct). The Breath needs a mind to embrace the Universe. 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great (Solar) Fire. . . .

"(Nascent) Man remained an empty senseless phantom."

This is the summing up of occult knowledge in the poetic language of the East. Modern psychology would say that not until the processes of evolution had perfected the physical brain, could it become a fitting instrument for the use of the mind, but after all, to the psychologist mind is only a function of the brain. Very different is the conviction of the occultist. *The Voice of the Silence* says: "Have perseverance as one who doth evermore endure. Thy shadows (personalities) live and vanish; that which is in thee shall live forever, that which *Knows,* for it is the man that was, that is, and will be, for whom the hour shall never strike."

IV. The human Monad referred to in Stanza IV, Vol. II, as *the Breath,* is the reincarnating Ego, the Ray of the Divine Spirit, eternal and unchangeable, the string upon which are threaded the countless beads of the personalities, "that live and vanish." The Monad, Manas, the Man or the Thinker, is very clearly described in *The Key to Theosophy.* "Try to imagine a 'Spirit,' a celestial Being, divine in its essential nature, yet not pure enough to be one with the ALL, which union it can achieve only by passing *individually* and *personally,* that is, *spiritually* and *physically* through every experience that exists in the manifested Universe. It has, therefore, after having gained such experience in the lower Kingdoms, to pass through every experience on the human planes. This *individualised* 'Thought' is what we theosophists call the *real* human EGO, the thinking Entity imprisoned in a case of flesh and bones. Once imprisoned, or incarnate, the Mind is always dual, that is to say the *rays* of the eternal, divine Mind, considered as individuals, assume a two-fold attribute, their essential, heaven-aspiring mind (the higher Manas) and the human quality of thinking, or animal cogitation, rationalised, owing to the superior quality of the human brain, which is the lower Mind (or Manas)."

That is, to put it still more plainly, the mind is always dual, and when we are considering it as an individual Entity, is composed of the heaven-aspiring intellect, which we call the higher mind, and the reasoning power which we have in common with the animals (but in a higher

degree, owing to the superior development of the human brain), which we know as the lower mind.

This conception of the dual character of the mind, solves many problems in connection with the intelligence of animals, and enables us to realise that an animal may be possessed of a physical body, an astral form, vitality, instinct, even a large share of intelligence, and yet be devoid of the higher mind, the reincarnating Ego. As to vegetable or mineral monads, the more correct expression would be "the Monadic Essence" manifesting in that form of matter called the mineral (or vegetable) kingdom. . . . The tendency towards separation into individual Monads is gradual, and in the higher animals, comes almost to the point. "Man is a perfected animal, the vehicle of a fully developed Monad, *self-conscious,* and deliberately following its own line of progress, whereas in the insect, and even in the higher animals, the higher Triad of principles is absolutely dormant." (*Transactions Blavatsky Lodge,* I. 13.) Precisely the same thing is said in the *Secret Doctrine,* and in Vol II, p. 81, we have these emphatic words: "Between man and the animal—whose Monads are fundamentally identical—there is the impossible abyss of Mentality and Self-Consciousness." But we must remember that these higher principles are not *non-existent* in the animal, they are dormant or latent, to be developed in due time. "The animal has an astral body that survives the physical a short time, but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no Devachan, of course. It has the seeds of all the human principles in itself, but they are *latent.*" (*S. D.* II, 196.)

The best analysis of the higher principles in man, put in the simplest way, is that given in *The Key to Theosophy,* p. 175, beginning with the higher Mind, in order to keep the sequence we have used hitherto.

V. The Inner or Higher Ego.

"The Inner or Higher Ego is *Manas,* the fifth principle, so-called, independently of Buddhi, (The Spiritual Soul). The Mind Principle is only the Spiritual Soul when merged *into one* with Buddhi. It is the permanent Individuality, or the Re-incarnating Ego.

VI. The Spiritual Divine Ego.

The Spiritual *Divine* Ego, is the Spiritual Soul or *Buddhi,* in close union with *Manas,* the Mind-principle, without which it is no Ego at all, but only the Atmic vehicle.

VII. The Higher Self.

The Higher Self is Atmâ, the inseparable Ray of the Universal and One Self. It is the God *above* more than within us."

It will be evident, then, that the highest in us is that Eternal Existence which we share with every particle of Life and Intelligence in the universe, and that in conjunction with the Spiritual Soul and the Mind, makes up the trinity in Man, and forms the permanent Individuality or the Reincarnating Ego. Strictly speaking, there are but five principles in man, the lowest, the physical body, being an illusion, and the highest being that Breath of the Divine which over-shadows man, rather than forms a part of him. But for ordinary purposes, the sevenfold division is more convenient.

Katharine Hillard.

(*To be continued.*)

"If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it."

"Silence is wisdom, where speaking is folly; and always safe."

"Never give out while there is hope; but hope not beyond reason, for that shows more desire than judgment."

"They have a right to censure that have a heart to help; the rest is cruelty, not justice."

"Serving God concerns the frame of our spirits, in the whole course of our lives, in every occasion we have, in which we may show our love to his Law."

William Penn's "Some Fruits of Solitude."

A LOST CAUSE.

IN a narrow cell, the man condemned to die at sunrise sat motionless, as he had sat for hours, his face buried in his hands, his heart filled with a great despair.

It was not the thought of what the morning would bring that troubled him, for long ago he had made the sacrifice of his life and some inner voice had warned him that though the cause he fought for might triumph, he would find death through it;—but it was alas! not to be death in the hour of victory, but in the hour of defeat. For he had failed utterly, miserably; the cause he had given his whole life to, was irretrievably lost.

This thought it was which crushed him, down into the very dust, and filled his heart with anguish unspeakable;—not the misery of a personal defeat, but a deeper, nobler sorrow, arising from the knowledge that the cause he had made his own, which to him was the most sacred thing in life, which he had induced so many others to join and fight for, was lost—was dead, could never be called to life again.

Wearily, but searchingly, his mind travelled back over the past, scrutinizing each act and word of his own, of his most trusted followers, seeking to find in them some clue which might give him the reason of their failure,—for he felt they should *not* have failed and therein lay the sharpest sting of all.

Back over many years his memory wandered,—back to the day when in his childish mind the great idea began to germinate and he had, half unconsciously, pledged himself to the cause,—for which at sunrise he would die! It had grown with his growth and almost before boyhood had been left behind, he had gained a small knot of followers, filled with the same zeal as himself, convinced as he was that this cause was right, was noble, sacred even,—one to which they might fitly consecrate their whole life,—and it *was* right. Right itself they had fought for,—even now in the hour of supreme defeat the man's faith never wavered,—he only asked himself wearily how such things *could* be, how Wrong could be triumphant, Right defeated.

It was this absolute faith in the righteousness of his cause, which had animated his whole life and made him what he was. It had carried him over the hardships of his youth, the trials and disappointments of his early manhood, the anxieties and stress of these later years. This belief it was which had flashed from his eyes, coloured his voice, made him speak as though inspired,—had gradually drawn many hearts to him and made of him their Hero, almost, as they believed, their Saviour!

For he had had a great following, the best and noblest in the land; and for years he had taught and trained them, filled them with his own ideals, his own high beliefs. For long they had worked and waited together patiently, biding their time,—determined to strike only when the hour was fully ripe,—and always he had preached hope to them, hope and confidence, for, he declared, they were fighting for the Right,—for justice,—liberty; not for themselves but for others, and this being so they could *not* fail, such a cause must prevail against all odds.

How his heart had gone out to them, his children as he always called them, and truly they were more to him than sons in the flesh could have been;—and they—they had given him all their love, their faith, their confidence, and how had he repaid them? Where were his children now? His heart contracted at the thought, a hard sob shook his frame. Many of his followers he knew, (and these were the more fortunate) had died fighting; others, like himself, had been taken prisoners and must now, like him, be awaiting death, while the remnant were fugitives, hunted from place to place, tracked down like wild beasts, having lost everything but their bare life. Moreover they had not been alone, these followers of his,—all had loved ones dependent on them, whose fate he dared not think of, and in the silence of that dark night he seemed to hear hundreds of piteous voices crying out to him; mothers asking of him their sons, wives their husbands, young girls their lovers and brothers, little children their fathers, and he was powerless to help them.

Yet he knew he had done his best and utmost, had neglected no precaution, been guilty of no carelessness. His devotion to his cause had been whole hearted and selfless, he had fought only to liberate and raise his people,—but he had failed,—and in failing had doomed them to an oppression far greater than that from which he had sought to free them.

His mind travelled on over the coming years and realizing what they must bring to his beloved country, his self-restraint broke down, the heartbroken man sobbed aloud. . . .

At that moment he felt a touch on his shoulder and started hastily to his feet, for he thought it must be the gaoler come to tell him the night was nearly over. But to his amazement he saw that a stranger stood by his side; a man he had never seen before, yet whose tall figure and face full of dignity and power, seemed somehow familiar and filled him with confidence and a sense of peace. He would have spoken, but, stopping him with a gesture, the stranger grasped his hand and said:

"You must come with me, Friend, for there is something I would show you and our time is short."

Even as he spoke the prisoner felt his cell vanish, disappear

beneath his feet,—for a moment he seemed to be rushing through space, then he felt ground beneath him and realized that he stood on some lofty mountain top, below which masses of clouds and vapour swirled.

"Look down," said his guide, "and tell me what you see."

The man gazed steadily in the direction pointed out to him; he saw the mists shift, dissolve and vanish and lo! at his feet stretched out half a world, flooded with sunshine. To his amazement he perceived that vast though this area was, every detail of it was clear to him. He could have counted the men moving about so busily on plain and mountain and in the crowded cities; could have told what each one was doing.

"I see," he said simply, "many lands, some that I know, others unknown to me and in them I see men and women, living and working as they have always done."

"Look again," said the stranger, laying his hand gently on the prisoner's shoulder.

A mist hid his view for a moment, when it cleared the light seemed stronger, more penetrating than before and in it he saw points of brightness, moving about on the earth. Looking at them more intently he perceived them to be splendid figures, men of royal stature, with radiant faces, clad in shining armour and aglow with strength and power. Around these warrior figures clustered the ordinary mortals, turning faces of love and gratitude towards them, calling down blessings on them.

Pointing them out to his companion, the prisoner asked who they were?

"They are the just and righteous Causes," he answered, "that have triumphed in the world against great odds and have brought incalculable good to mankind."

"Ah!" cried the man, "but my Cause was just also, was wholly righteous, why could it not triumph!"

He would have turned away in bitterness of heart, but his guide pressed his shoulder firmly and bade him look again, with clear eyes and earnest mind.

At first he noticed no change in the scene, but slowly he became aware of other presences, perceived other forms standing behind the shining warriors. Forms still greater and more majestic, but almost diaphanous, filled with such radiance, light and glory that at the sight of them his heart throbbed and his soul was filled with ecstasy. From one point to another his eyes wandered and saw everywhere behind the warriors these splendid, godlike forms; saw too that in some places the warriors were fighting, seemed hard pressed, and that always they

drew their strength from those others, who were stronger than themselves.

He turned impulsively to his companion and said:

"Master, who are these glorious ones, and what their mission?"

Tenderly the other looked down into his eyes and his voice came like music as he answered:

"They are the Souls of the Lost Causes, Friend, without whose help no Cause can ever hope to triumph."

"How can that be," exclaimed the prisoner, "for a lost Cause is one that has failed and is therefore dead and useless."

"There is no Death," came the grave answer, "what men call death is only change—into a fuller, more glorious existence,—which at this moment you are perceiving faintly and will know fully when you have cast aside this clogging, hampering cloak men call the body and set the great spirit free. Even so it is with Causes you say are lost and dead. No righteous Cause *can* die, no Cause for which men have fought selflessly, devotedly, for which they have laid down their lives and sacrificed what was dearer to them than life itself, can ever fail. Down in the world, it is true, and to the dull eyes of men and women they may appear to die and vanish,—but in reality they only change,—leaving the earthly sphere in order to gain Life, Life spiritual and immortal. Then from those Higher Planes they may return to earth again, purified, filled with strength and knowledge, made powerful to bless and raise mankind,—and without the help and inspirations of those Lost Causes, no Cause can hope to win."

Entranced, spellbound, the man hung on his words and from the very depths of his heart exclaimed:

"Master, could I but know my own Lost Cause was such as these, I should die more than content."

"Look behind you," was the answer, and looking he saw beneath him his own dear land and a cry escaped him, for he beheld it torn, ravaged, worse even than his worst dreams of it had been. Yet even as he looked he saw a spark of hope come into the eyes of his people, a moment ago so dull with misery,—heard them whispering together eagerly, noticed that they were all gazing at some distant point. Following their gaze his heart leapt within him, for there, greater than the greatest, more radiant than all the others, moving slowly towards the people came the Cause he had called lost. With it, yet of it, he saw all his dear companions; those who had fought and died for it! those who yet lived and suffered for it—all splendid, spiritualized, well-nigh unrecognizable, eagerly pressing forward to bring hope and help and blessing to their people,—and in the end a great and final Liberation.

With a cry of joy he stretched out his hands, sprang forward to join his comrades,—only to find the vision vanished and himself back in his narrow cell which the cold, grey light of dawn was filling!

* * * * * * * *

Ere long the great prison woke to a new day and throwing open the cell door noisily, the gaoler called to the prisoner that the guard had come to fetch him, but the Man who had Failed heeded him not, for with face buried in his hands he was weeping,—tears of purest happiness at the thought of his own Yost Cause. E. M. S.

ON THE SCREEN OF TIME

How History is Made

THE subject of conversation was the political situation in France. Someone suggested that it is typical of the methods we revere that the sting is being taken out of Socialism, not by a Conservative, but by a Socialist—by M. Briand, the Premier: that this well illustrates the consideration for others, and the use of all that is best in others and in the views of others, which those methods always display.

"It would be interesting," said the Student, "to watch the politics of Europe from the inside, and really to see the Master and his companions at work."

We had a visitor with us. He was puzzled by the Student's assumption. "Do you mean," he asked, "that, in your opinion, the Master and his companions concern themselves with world politics? I have thought of them as working for and with souls."

The Student explained—of course they work for and with souls; but is not this another way of saying that they work for the development of real men, of *whole* men, of men who will embody wisdom and power and love, and who will express the highest qualities of every race? It must be so, if perfection is the aim. And in that case, must not the different racial characteristics be worth preserving? Is not the genius of the French or of the English an important factor in the total character being evolved? Must not all national and international developments have a direct bearing upon the growth of souls? Perhaps, he suggested, this is easier to understand if we think of the soul as the sum of all the qualities that are worth while, and that we should like to become permanent, in human nature. "If the universe exists for the purposes of soul, why suppose that any part of the universe fails to serve those purposes, and why exclude the Master from participation in the activities of so vital a part as the intercourse of nations and the conflict of political beliefs?"

Our visitor—a young but intuitive and thoughtful member of the Theosophical Society—was quite open to conviction. But there was more that he wanted to know. "Do you mean," he asked, "that they would interfere and impose their own wills upon the natural course of events?"

"You speak of them as if they stood outside of nature. They are as much a part of nature's organism as the heart is a part of the body. They work with nature, as one of them once wrote. In the same letter,

as you may remember, it was said that they never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. 'The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. . . . And we, borne along on the mighty tide, can only modify, and direct some of its minor currents.' They are able, in other words, to divert some part of the world's energy into useful channels. To account for the results produced, 'men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars.'"

Rights and Duties

"So far as France is concerned," interrupted the Philosopher, "its history is full of events which can be explained in no other way. Consider, for instance, the achievements of Joan of Arc. Often, however, the event itself is small, and suggests the participation of unseen influence only to those who are familiar with the methods of which we have been speaking. Always, in some way, such participation makes for Brotherhood. . . . And that reminds me of an editorial by Ernest Daudet in the Paris *Figaro* of November 8th, which I happen to have brought with me. He speaks of the organization recently of a *Ligue des devoirs de l'homme.* I do not for one moment imply that this League is the outcome, directly, of the Master's efforts. But, as Daudet says, the formation of such a League is certainly one of the more hopeful signs of the times. He points out that France is suffering to-day from years of silence about duty, while rights have been proclaimed with abusive iteration. He quotes Lacordaire as saying that in morals as in logic there exists a certain number of universal and immutable principles, upon which all sane behaviour necessarily must be based, and that rights are merely the egoistic reflection of duties. There is the same difference between them as between earth and heaven—regarding earth, for the purpose, as an inverted shadow of the spiritual world. People have been poisoned, says M. Daudet, by oratorical flattery and by ceaseless declarations of their rights: they should be reminded that the famous pronouncement of 1789 is meaningless unless based upon the duties which the several clauses express in terms of right. Thus, when the Declaration assures to every citizen the right to do whatsoever will not injure others, the duty implied is consideration for the welfare of others. Emphasize that, instead of the 'right,' and the Declaration becomes spiritual instead of material. Brotherhood is impossible on any other basis. The letter which was published on the first page of the Quarterly of April, 1908, makes this very clear: and in my opinion—a personal opinion—the writer of that letter knew whereof he spoke. If you will allow me, I will read a brief extract:

"'Theosophy says that for the realization of this Brotherhood [arising from the fact of "the oneness or identity of all souls with the Oversoul"], man must become a more spiritual being, must grow into closer contact with the soul where this condition perpetually obtains, and that all which makes man more spiritual makes of necessity for Brotherhood, and all which tends to make him more material, makes against it.'

"It was pointed out in the same letter that a 'material attitude towards reform' is a far greater bar to genuine progress than the things which it is sought to redress, and that any turning of men's minds towards the body, and away from the soul, must be materialistic in its tendency."

"I agree with you fully," said the Student. "And how strange that such a view should be regarded as Conservative if not as reactionary! Somewhere on your shelves"—turning to our host—"I have seen a copy of Mazzini's *Essays*. No one can deny him the title of consistent Revolutionist. And yet, in his essay on 'Europe: Its Condition and Prospects,' written in 1852, there is a passage which fits in so remarkably with what the Philosopher has been saying, that really it is worth reading."

The book was found, and the Student turned quickly to the passage he had in mind. "Incidentally," he continued, "Mazzini insists, and I think he is right, that the great French Revolution was not, philosophically speaking, a *programme:* it was a *résumé*. It did not initiate; it closed an epoch. Then he goes on, still referring to that Revolution—

"'In its most characteristic manifestations, it has never gone beyond the point of progress already (intellectually) reached, the emancipation of *individuality*. This is why, after having embodied its idea in a *Declaration of the Rights of Man,* of the individual, it was only capable of ending in a *man*—in Napoleon. *Right,* that is to say, the individual asserting himself, was its life, its soul, its strength. *Duty,* that is to say, the individual submitting himself to the idea of a collective aim to be attained, never was its directing thought. That thought was the obligation, the necessity of fighting for the conquest of the rights of each; it made, so to speak, duty subservient to rights. It never rose in action to the height of putting forward a *Declaration of Principles*. Its definition of Life has always been—whatever efforts have been made to prove that it went beyond it—the materialist definition—*the right to physical well-being*. It is so even now. And Europe is now agitated and unconsciously led by the other eminently religious definition of life as a mission; a series of duties, of sacrifices to be accomplished for others, in view of an ulterior moral progress.'

"You have in that extract, as I see it, an admirable statement, by a radical, of what the world needs to-day: a Declaration of man's Duties. The Declaration of Rights was accepted by millions as their own expression. How superb it would be if a Declaration of Duties could be

accepted with the same enthusiasm! It would not contain a single new idea. It would echo the declarations of every great Teacher of every race and epoch. But it could, to-day, be supported by a mass of philosophical explanation and of scientific knowledge which, in the memory of Europe and America, would be original—perhaps even illuminating."

The Cynic objected: "How about the Will?" he questioned. "Men or women who proclaim their rights, who fight for their rights, who scratch for their rights, are inspired by the desire *to take*. It is an animal desire, and is therefore very powerful. What you suggest supposes a desire *to give*. From whence, quite suddenly, is so novel a desire to spring? Why, after ages of indifference, should humanity become possessed of a wish to do its duty?"

"You know as well as I do," said the Sage, "how widespread is the desire to help—a vague desire, if you choose, but none the less sincere. Many of those who shout from the house-tops about the rights of others, are moved by this general impulse. Their heads are muddled but their hearts are sound. They see the misery of the more evident sort—imagining their own feelings into the circumstances of others—and, instead of regarding this as the symptom of some inner condition, they treat effect as cause and seek means to drive the symptom in. It is like hiding dust by sweeping it under the furniture. Whether social or physiological ailments are in question, the popular remedy at present is the same. Nevertheless, the desire to help exists; and if people could be made to understand, they would serve valiantly and well."

"But it is difficult," commented another. "A Declaration of man's Duties would have to begin with the first duty he owes to society: with his duty to improve his own character. How prosaic, in comparison with waiving a red flag on a barricade! Tell people that a man who remains quietly at home, intent upon his daily avocation, upon its perfect performance, and upon the improvement of his own character by means of that performance—tell them that he is doing more to help humanity than a man of loose life who stumps the country on behalf of some reform, and, if they happen to approve the reform, they will think you almost crazy. . . . But I agree with the Sage: there are thousands upon thousands who possess the will: all that they need is understanding. Give them that, and a Declaration of Duties would meet with response as wide and as enthusiastic as that accorded to the Declaration of 1789. Meanwhile, to be logical, we have to admit that the best way to hasten the coming of that day, is quietly to do the thing we advocate. We must begin on ourselves."

"I hate self-evident propositions," said the Gael. "And there is no need to rub it in. Fifty times a day am I reminded, 'Begin on yourself'; and I come here for rest! Don't say it" (turning on the Sage): "I see

it in your eye—the only way to get rest is to accept the suggestion. I have accepted it. I am accepting it right now. What do you suppose I'd be saying to you if I were not, instead of talking in this placid, lamb-like way? The language I have in the other half of my brain! Really I respect it: it's gorgeous. Offer it up? Dear man—what a scandal in heaven. And I don't need an audience. It's all about you and your talk of Duty, and I'm going for a walk to admire it in peace."

A Side-Light on Character

And the Gael got up and left. It amused the Sage. "It takes him that way when he has been feeling particularly devotional. A sort of reaction, I suppose. Yet, it seems to me sometimes, that he feels devotional always, until he talks! Wasn't it Thomas à Kempis who said that he felt himself a worse man whenever he opened his mouth? But what the Gael calls his 'talks in his head' seem to be of a different order. Once he told me about them, and recounted a conversation which, so far as I can remember, ran somewhat as follows:

"'Big brother, why am I such an ass?'

"'Dear boy, God made you that way! Blame Him.'

"'But surely that is not true: I must have made myself.'

"'Yes; but God could have stopped it if He had wanted.'

"The Gael said he saw no answer to that so he changed the subject.

"'Big brother, why can I not always be as happy as I am now, in your presence; why can I not always have you near?'

"'Because you do not always want it, my son; you do not always want me.'

"And the Gael remarked that the simplicity of it reduced him almost to tears. . . . Well, most of us are queer; but the Gael is multiple."

"Who was the big brother?" asked the visitor.

Hierarchies in Nature

The Sage looked at him, and then replied with scarcely perceptible deliberation: "The Gael did not say. It may have been a part of his own consciousness. He spoke of it merely as 'a talk in his head.' But I think our western world takes a very narrow view of such things: it limits possibilities unwarrantably. It is unthinkable that in a universe which consists of matter in so many different states—of solids, liquids, gases and the ether to begin with—it is only in and through the solid state that consciousness can express itself. St. Paul reminded us that all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. He was cataloguing the elements of which the civilization of that day had knowl-

edge, and he apportioned creatures to each of the elements. Then he added: 'There are also celestial bodies, and bodies terrestrial.' Why not? And why only of one sort? May there not be room for sub-human as well as for super-human kingdoms—for those who have mastered and passed through the human stage, and for those who have not yet attained to it? May it not be that much of the triviality of the séance room, for instance, is due to some kind of elemental creatures, functioning, possibly, in and through one sub-division of the ether? And that the wretched medium, without knowing what he is doing, acts as a connecting link between that world and this—focussing, as it were, and also colouring, the undeveloped consciousness, or consciousnesses, of which I speak? Whether you feel inclined to accept that explanation of certain 'spiritualistic' phenomena or not, the fact remains that there is unbroken tradition pointing to the existence of such sub-human creatures, visible only to persons called clairvoyant, or to those who, without possessing that faculty naturally, become clairvoyant in special circumstances or when labouring under peculiar nervous stress.

"None of that, in the nature of things, can be healthy. It is not under the control of the will; it implies a negative instead of a positive condition, and it involves an approach to that plane of existence from below instead of from above. Mediumism leads to madness—never to knowledge.

"But if you reverse everything I have said, and apply it, reversely, to the spiritual world, it would follow that there must be beings of different orders who function in what St. Paul calls 'celestial bodies'—in immortal bodies, in 'resurrected' bodies. I speak of those who, while still living, have been 'raised from the dead' and who have put on 'incorruption.' I have been using the language of St. Paul, but you will find exactly the same doctrine in Buddhism and in all the great divisions of Hinduism: there is a natural body, and there is a spiritual body. Further, the spiritual body is evolved and is brought to birth, in the case of the really great, during the life of the physical body. For them, the passing of the physical body brings with it no break in consciousness. And by 'really great' I do not mean only the greatest: I mean great disciples as well as great Masters. They would at all times and in all places be just as conscious of the spiritual world, as we are conscious of the physical world; and they would have this consciousness together with our own. You will at once think of historical characters whose lives are explicable on no other basis. Our 'intimations of immortality,' our intuitive perceptions, our occasional recognition of unseen influence—all these are experiences which suggest the development of those higher powers or faculties which are latent in all men. My point is that there is no sudden jump: it is a gradual, though sometimes less gradual, evolution.

Psychic and Spiritual Powers

"If you will grant the possible existence of such 'super-men' (*not* in the Nietzschean sense!), whether still functioning in physical bodies or only in bodies which, normally, are invisible, I do not see how you can avoid the conclusion that every spiritual aspiration must bring us into contact with the spiritual world and, therefore, with the men of that world. The widespread belief in saints, and in the efficacy of prayer to saints, must have some basis in fact. Ordinarily, of course, both cause and effect are seen through the prism of some elaborate theological system, which distorts and often stultifies. But suppose an unprejudiced and disciplined mind, so familiar with its prejudices, if exist they must, that it is easy to disentangle them from fact. Suppose an ardent and continuous aspiration towards the things of the spirit. Suppose, in brief, a highly trained, self-controlled and, at the same time, a spiritual nature, with a clear understanding, intellectually, of these things, regarding all of them as natural, and as capable of verification. Imagine, finally, that a number of people work together and are able to test results by comparison. Do you not see that investigation in a scientific spirit, and much real knowledge, should be possible?

"Please understand me, however; I am not speaking of psychic research—I am speaking of its opposite. Nor am I speaking of clairvoyant examination of physical or psychic things—a counterfeit of genuine experiment, and a counterfeit that ought to be branded as such on every possible occasion. It is deplorable that, in more than one instance, this perverted and misleading type of occultism (so-called) should have been circulated under the name of Theosophy.

"All that I have in my mind is spiritual development, based upon moral development, and leading to knowledge. Clairvoyance, clairaudience, and the rest, are the dark and dangerous shadows of the real. The faculty of intuition is the best clue to my meaning. Grant that it may become active continuously and you will see still further. Grant, again, that in our ordinary sense-experience, we receive millions of impressions which escape us, and you will perhaps be willing to admit that a trained observer of spiritual impressions may be able to register and profit by a great many which pass unnoticed by the ordinarily religious man.

"But the Cynic is thinking that *Light on the Path* contains an admirable statement of this subject, and that it provides us with a standard for discrimination—in a very brief form!"

The Cynic ignored the accusation. "You were talking," he said, "about the Gael. Do you imply that his spiritual faculties are open? His conduct, like mine, seems often to give you concern."

"If I were your wife," smiled the Sage, "I should be very much concerned; because, as I've told you before, some day your heart will break, and only then will you really be worth while. Yes, believe me, you will be a wonder—then. Meanwhile your barrier amuses you, and, so long as it does that, you must stay where you are—valuable, in any case, whenever you help to keep me to the point! . . . That the Gael has two sides to his nature, no one can deny. All of us have. That is why we love you, Mr. Cynic, in spite of your cynicism! To assert that his spiritual faculties are open, in the full sense, or in anything like the full sense, would be ridiculous. But my point is that the spiritual faculties of everyone who is sufficiently interested in spiritual subjects, say, to read the QUARTERLY, must necessarily be opening, and to some extent open. Why deny that to the Gael? Why deny him 'talks in his head' on a level higher, in any case, than his ordinary consciousness? Why deny *anyone* such experience? It should be our mission, rather, to help people to recognize the innumerable experiences—spiritual, I mean —which they allow to pass unnoticed, and which, even if noticed, they regard as of little value. Poor people notice more than the rich, partly because their outer experience is less crowded and their inner experience is less over-laid."

A BOOK OF MANY CLAIMS

The Student broke in: "I have been asked by the editor of the QUARTERLY," he said, "to review a book by Dr. Rudolf Steiner called *The Way of Initiation, or How to Attain Knowledge of the Higher Worlds.* Here it is. And honestly I have not the time to read it, and would not know what to say about it, even if I had. Yet it seems that Dr. Steiner has quite a following in Germany, and in some other European countries too; so we ought to review it, as the editor says. Now if one of you will read it for me, and will mark it in the margin, and will tell me what to say, I will gladly do the rest."

The suggestion was received with the contempt it deserved. But one of those on whom we rely most, finally opened the book and began to read it. The rest of us continued to talk about some details of the work. In a very few moments, however, the substitute reviewer—an old member of the Society, trained originally in the school of W. Q. Judge—looked up with the remark, "It is hopelessly psychic, and can lead to nothing but psychic and lower astral development. It is also very pretentious. Its ethics are good enough, up to a certain point; but its science is all wrong. Listen to this:

" 'Place before you the small seed of a plant. It is then necessary, while contemplating this significant object, to create with intensity the right kind of thoughts, and through these thoughts to develop certain feelings. In the first place, let the student clearly grasp what is really

presented to his vision. Let him describe to himself the shape, colour, and all other qualities of the grain of seed. Then let his mind dwell upon the following train of thought: 'This grain of seed, if planted in the soil, will grow into a plant of complex structure.' Let him clearly picture this plant to himself. Let him build it up in his imagination. And then let him reflect that the object now existing only in his imagination will presently be brought into actual physical existence by the forces of the earth and of light. . . . The real seed, therefore, contains something invisible which is not present in the imitation. It is this invisible something on which thought and feeling are now to be concentrated. . . . If that is accomplished in the right way—possibly not until after numerous attempts—an inward force will make itself felt. And this force will create new powers of perception. The grain of seed will appear as if enclosed in a small luminous cloud. The spiritualized vision of the student perceives it as a kind of flame. This flame is of a lilac colour in the centre, blue at the edges.'

"And so forth. Later, you are to contemplate human beings in the same way. Different colours. 'Yellowish red in the centre and reddish blue or lilac at the edges.' Impressions come and go, fade and reappear—ever so much like the cat's smile in *Alice!* What unhappy people—what idiots! Trying to work, of course, from below, instead of from above, and developing, consequently, all sorts of psychic illusions. Dangerous, too. Madness and a few other possibilities ahead of them. Not the glimmer of an understanding of what spiritual knowledge means. And pretentious—stupidly mysterious. What do you think of this? Those who know 'have allowed a greater portion of the occult training and the necessary warning to be published. Only so much is here imparted as this permission allows.' Apply personally for the remainder! For instance,—'The adept in occultism could, indeed, say much concerning these paths, much that might seem strange to an uninitiated hearer.' And this, with a preface by a friend, describing the author as an adept, and concluding with the pathetic exclamation, 'Behold a master of himself and of life!'

"The ethics are common-place when not misleading—notice a ridiculous *banalité* at the top of page 72, and the enunciation of a principle, a few pages further on, which would lead inevitably to isolation and death instead of to spiritual growth. Take it away, please: I've had enough. It makes me woozy!"

Popular Estimates

The Student had been given his review, but was not satisfied. "How account for so considerable a following in Germany?" he asked.

"Why, anyone with psychic powers, who will talk about them, and who will help other people to cultivate them, can get a following," was the reply. "There is nothing strange about that. What do

most people want? Health, wealth, material prosperity, material results. A good fortune-teller could draw a larger following in New York City to-day than the greatest of spiritual directors. This will not always be so: but it is true of to-day. Look at some of the most prosperous movements in this country: what are they but subtle, when not bare-faced appeals to human selfishness? The larger the mixture of good in them, the more dangerous they are; and when they wear the cloak of religion or of occultism, as they so often do, it is time that we, in the name of both, protested. Imagine Christ or Buddha telling their disciples to meditate on the astral counterpart of physical objects; or to think of themselves as wealthy in order to acquire wealth! That is the test, and, if another be needed, compare such teaching with *Light on the Path,* as has been suggested already this evening. Just to take the taste of this thing out of my mouth, let us conclude with what *Light on the Path* advises:

"'Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity; in the other you harden by the forcible passion for personal stature.'"

"That is only a brief extract; but it contains more religion, more occultism, and more Theosophy, than many volumes of such trash as floods the market under all three names. And if you mention *The Way of Initiation* at all, please tell the truth about it literally. We cannot wish to be unkind; but it is not kindness to pretend that a harmful book is innocuous. Doubtless it is well meant. The money-changers may have been excellent men. None the less, like 'matter in the wrong place,' they were driven out of the Temple." T.

"The upward step must be taken sometime if life is to become the sacrament that Jesus Christ has shown us that it should be. The demand to have surroundings made exactly to the order of the individual must be renounced, and there must be substituted for it the will to come into the line with the Divine ordering of the universe, before all the happenings and mis-happenings of men and things fall into their right relation to the soul."

JOAN M. FRY.

ELEMENTARY ARTICLES

How May We Help Others

QUESTION 120 in the October QUARTERLY includes the following sentence, "I know very well that it is dangerous to try to help one who seems to succumb to calamity." I have found among Theosophists a common feeling that it is not safe to help one who is unfortunate because it would be "interfering with their Karma," and because you might have to share the bad Karma of the one you try to help. I do not know of any good foundation for this belief, on the other hand it seems to me that it is a superstition that Theosophists share with a great many other people. It is said that the founder of the Rothschild banking house made it a rule, and gave it as advice to the younger members of the firm, "never to have anything to do with an unlucky person," his belief being that you would share his bad luck. To fail to help another who is in need of help that we can render would be a double sin; it would be cowardly, and also a failure to perform a duty. "As we have opportunity let us do good unto all men," is a good motto to have. This does not mean that we are to neglect our own duty in order to do that of another, for that would be assuming the Karma attached to the duty, and at the same time not only releasing the other person from the responsibility, but robbing him of the benefits that would come to him by the performance of his own duty. But to help one who is in distress, or sick, or one who is trying to conquer a bad habit is quite another thing. We need not be afraid of "interfering with his Karma" if he is in real need of help, for it would seem to be his Karma to receive our help if we have an opportunity to render it. Of course, there should always be discernment between our own duty and that of another, but fear of danger from doing a good deed should never hinder a Theosophist from helping another. Nor should we confine our help to those who are ready to accept our philosophy and enter on the Path. The first aim of the Theosophical Society and the individual Theosophist is to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, and therefore to be ready to join hands with any individual or institution that is helping the elevation and advancement

of humanity. Therefore the first duty of a Theosophist is to be ready to help in any way he can, all who are in need, whether that need be physical, social, intellectual or moral. At the same time we must remember that all our help must be unselfish. If we help only people to whom we are attracted—those of our own way of thinking—or simply to forward our own spiritual development, we show ourselves to be not only selfish, but guilty of prejudice and partiality.

To feel compassion is not enough, for the *Voice of the Silence* tells us that, "Inaction in a deed of mercy becomes an action in a deadly sin," and that, "Inaction based on selfish fear can bear but evil fruit." A true Theosophist seeks to cultivate unselfish love, and is ready to work for all who suffer and need help, not because he knows that every unselfish deed, every effort to help another, and every duty done for its own sake lifts him a step higher in the scale of being, transmuting something of the animal soul into the human and spiritual. No, not for this, but because his aspiration has awakened that higher self that prompts to philanthropy and to unselfish performance of duty. It is probably true that when one begins to try to live the life he is helped by the knowledge that in proportion as he benefits others he brings blessings to himself, but later that motive ceases to prompt him, and he will go on helping others whether he himself gains or loses by it.

Universal Brotherhood is no longer a dream meaning nothing for the present, and only a rosy prophecy for the future. He comes to feel that it is his first and main business in life to advance this great cause, and Theosophy teaches that this can only be done by a persistent self-sacrifice through every moment of waking life. We are told that the results of such a life and such a training are greater, wider and deeper than we can at present comprehend. One who knew has told us that, "He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother of whatever race, nation or creed whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered and does not undertake his defence, as he would undertake his own—*is no Theosophist.*" *

As man develops, the consciousness rises higher and higher, from the personality to the individuality, and this gives an ever widening bond of fellowship between men, and an ever increasing tendency to think and to sympathise with others. As man seeks to develop himself he feels more and more saddened by the misery, poverty and sin that are all around him, and would gladly do something to lighten the heavy burden of the world, but knows not what to do or where to begin. Sometimes he tries, but the results discourage him, for he seems to do

* *Lucifer*, Vol. I, p. 169.

more harm than good, and it seems to him a hopeless task. Theosophy comes as enlightener and helper here for it teaches how even the weakest of us may help. It states clearly that we can help by *right thought,* and then goes on to explain in a scientific way how this is accomplished. It teaches that there is an inner soul atmosphere from whose waves and vibrations the soul receives thoughts, ideas, and impressions; that through this aerial ocean mind communicates with mind. It is by means of this etherial agent that the thoughts of the great and good, and pure may flow into our souls, so helping us to cast out evil thoughts and become pure and good ourselves. But we ourselves help to give character to this inner thought-world, for every thought we think, every action we perform, every word we speak is reflected in this translucent atmosphere as in a mirror. Not only the loving thoughts and words of the mother, but the cry of brutal rage, and the shrieks of misery that strike our earthly atmosphere, penetrate to, and are re-echoed and prolonged in this inner atmosphere, and through it affect other souls. Our silent, secret thoughts and our inner life are indelibly photographed on this, to us, invisible soul-atmosphere. So we are told that the fruits of murderous thoughts are seen in deeds of violence; that thoughts of selfish greed and ambition produce the sweatshop with all its horrors. But on the other hand it is true that an army of true thinkers can silently act on the surrounding world through this etherial medium, and if persistent enough could chase away the discord and misery so prevalent in our cities, and so give us a better and happier world. In this way we can all help, for the silent aspiration for a better social organization, the deep, earnest desire for the brotherhood of man will have its effect because mind acts on mind.

The long pondered thought will produce results, perhaps by moving another soul who will be able to do far more than we can. The world is made up of units, and if every unit would come into harmony with the divine mind, the misery and discord that send pain vibrating through this sad and sorrowing world would be changed into a glorious song of joy. This much is clear, then, the man who betters his own life is bettering the atmosphere of the world. If we are making our own life purer we are making the moral struggle of the future easier for ourselves, and helping the upward trend of humanity. Let us remember, too, that our power to help in this respect is largely increased by our union with other souls who have the same object in view, as, for instance, the Theosophical Society. We are joined together to render definite service to humanity by the diffusion of noble and lofty thoughts, and so every faithful member of the society becomes one of the lifters of the world, and lifts with a mightier power than if he stood alone. Any band of earnest men and women who know the power of thought and plan and

think together will make far more progress than if they worked by physical agencies alone.

There are other ways, too, in which we may help others as well as by definite thought for particular persons or agencies. There is power in speech when it is the expression of a charitable spirit. Quite often a few words of sympathy and hope spoken to one in trouble have lifted the burden and given the troubled one a new start. Sometimes a word of warning kindly spoken has turned the erring one from the path of danger and led him to a new and better life, so saving him from much pain, and bringing joy to his friends. More than once in my own experience the expression of faith in one who had lost faith in himself has induced him to try again to conquer his bad habit, and finally enabled him to overthrow it. Every Theosophist is an optimist believing that the very worst people can be made better, and that good will ultimately conquer evil. So he goes on his way trying to help everywhere and never despairs if results are not what he expected. If we have not a great gift of speech, and have not trained ourselves to think intensely and with concentration, we may still do kindly deeds and let our love speak through these little acts in private life, and we may rest assured that the cup of cold water given in this spirit will get its reward. And further, if we can neither speak nor write there is plenty of good literature that we may put into the hands of others and by that means render immeasurable service, especially if the work is done with a sincere and earnest desire to help. Our own QUARTERLY, for instance, put into the hands of some who were not at all familiar with Theosophy, and given to others who knew a little but were antagonistic, has led them to inquire further, so they have had their views of life entirely changed, and themselves have begun to render service. If we can help to lead a man from a life of selfishness to one of service and sacrifice we have done him the greatest possible service. There are sick people who would have better physical health if they could be led to forget themselves and think about others and try to render some little service. It will often require great patience to lead our sick friends to see this, but it is worth while to try it. There are crowds of boys and girls to whom we may render service in many ways, but we may be especially helpful by giving to them some of the great truths that have come to us. No one who so desires will fail to find ways in which he may render the greatest service to his fellowmen, and when the opportunity appears we need not be afraid to use it.

JOHN SCHOFIELD.

The Biblical Theology of the New Testament, by Ezra P. Gould, D.D. (The Macmillan Co., New York). Not many years ago, we understand, the author was deprived of his incumbency for being heterodox, if not heretical. To-day, his book is recommended to theological students by the Examiners for the Diocese of New York. It ought, therefore, to represent the current view of orthodoxy.

Compare the author's view of the nature of sin, with the theories in vogue when the Theosophical Society was founded. "The loss," he says, "that the evil man incurs is in himself; it affects not what he has, but what he is. He loses his soul, or, as Luke puts it, he suffers the loss of himself. Sin is self-destruction, and in this sense the man who sins sets the powers of the universe at work against himself" (p. 22). And could anything be more theosophical than this?—*"There is an esoteric teaching* addressed to the disciples alone in regard to the fortunes of the Kingdom, and their own prospects in connection with it, but this does not include any of the teaching in regard to the law of the Kingdom, which is a common matter. . . . They (mankind in general) are dwellers in this world, but since it is now an alien world, their affections are to be concentrated on the spiritual order toward which the world tends. Combine this with the prayer taught by our Lord, that God's Kingdom may come, and his will be done here on earth as in heaven, and what does it mean, except that there is an ideal order not yet realized, but sure to come, *because it is latent in humanity?* And the thing that he enjoins on men is, therefore, *faith, that is, the spiritual sense which puts men in connection with this spiritual order, and clothes them with its powers"* (p. 41).

The author is wrong, of course, when saying that St. Paul "held strongly to the Pharisaic doctrine of a bodily resurrection, not of a spiritual immortality": but that is because he is not familiar with the teaching concerning the reality of the spiritual body, which was given in the Lesser Mysteries. How splendidly right he is, none the less, when saying that St. Paul "identified man himself, the *ego,* the personal principle, with the higher part of man, which is not invaded by sin. Sin is to him an alien thing which has usurped dominion over his actions, but against which the higher part, the man himself, rebels. . . . The principle of righteousness in him therefore does not have to be created, only discovered, and freed from the domain of the flesh" (p. 65). Better, this, than the old insistence upon the fundamental and inherent evil of our nature! We recommend this book, first to those who would know what Christianity is tending to become; and next to those who would hasten the day either by converting certain of the clergy or certain of their friends. T.

The disappointment formerly expressed by prominent European modernists, that this movement has called forth no response among American Catholics, should be allayed. The Open Court Publishing Co. brought out last summer a book by an American priest, who signs himself "A Modernist." *Letters to His Holiness*

Pope Pius X is an honest attempt to educate American Catholics to the importance of the present crisis in the Church.

In Part I the author gives a detailed answer to the question: Why has the educated modern world rejected Catholicism? Not, as the Papacy has maintained because it is under the sway of Satan and Free-Masonry, but because the Church has persistently opposed the four great ideals of the age: Freedom of conscience, representative government, the separation of Church and State, and intellectual freedom. The crimes of "official, Papal, Roman Catholicism," from Inquisition days to our own, are recited with a wealth of detail and a painstaking accuracy that are, to say the least, convincing. The sole hope for a better day is a courageous and intelligent laity. The reforms which scholarship and spirituality demand are profound and perilous, but "with Truth set before an upright mind, and the Christ-ideal before a reverent heart, the result of religious thought and investigation cannot but be salutary and safe."

Part II, called Faith and Criticism is an effort to make clear the results of critical investigation of the Bible, and an inquiry into the nature of true religion. The conclusion, as might be expected, is an appeal for a more spiritual religion, founded on personality, character, and our interior relation to God. Disciplinary and administrative reforms in the Church are necessary steps in the attainment of this goal. L. E. P.

The Necromancers, by Robert Hugh Benson, is a strong exposition of the moral, mental and physical dangers which threaten the medium and the séance haunter, and is especially valuable in that the phenomena are given due credence.

It is of interest to Theosophists since it shows the similarity of our viewpoint to that of a scholarly Roman Catholic.

The Master-Singers of Japan, by Clara A. Walsh, one of the *Wisdom of the East* Series, published by E. P. Dutton & Co. This artistically-bound little volume is a collection of Japanese masterpieces of poetry, translated with varying success by several well-known scholars, as Mr. D. T. Susuki and Lafcadio Hearn. It is always difficult adequately to translate poetry, and especially so in the case of Japanese, where we have the typical expression of a people whose mental processes and psychology are strange and almost incomprehensible to the West. The poems are little odes of five or six lines, full of hints and suggestions but half expressed, which do not bear translation. Examples will best show what exquisite little gems some of these poems are,—written, by the way, in the early eighth century, when only a few rhymes were being carved on the drinking horns of our forefathers.

ILLUSION.

That which we see in sleep,
Is that alone a dream?
To me the world itself
Is not what it may seem,
But just a phantasy!

To obtain the full thought, it is obvious that the translator sacrificed rhythm and diction. Again:

MOONLIGHT ON THE PINE-TREES.

Here, while I stand alone,
Shadows mysterious thrown
By the dark mountain pines
Lie at my feet.

At the clear moon I gaze,
Muse in a thousand ways
On what my soul divines
Dimly of life.

The collection is interesting also as giving an insight into the mentality and point of view of the cultured Japanese. Such understanding of the Eastern mode of thought is more and more in demand, and this book is an entertaining and interesting contribution. A. G.

*Routledge Rides Alone,** by W. L. Comfort. The heart of the reviewer sank very deep indeed the other day when he received a courteous note from Mr. Comfort which stated that he was forwarding a copy of the above named book for notice in the QUARTERLY and that its basic theme was the Ancient Wisdom of India. Occult novels are the *bête noir* of the theosophical reviewer. Since Bulwer Lytton no writer with sufficient talent to treat such high themes has turned his attention to occultism, if we except *The Idyl of the White Lotus,* which after all is hardly a novel. So it was something of a relief to find a distinctly readable book, belonging it is true to the class called sensational; full of battle, murder and sudden death, but acceptably written, full of élan, of go, and, beyond all, leaving that most dangerous of subjects, love, where it belongs in a novel. An occult novel is bad enough, but an occult novel which treats of occultism mixed up with love is simply impossible unless done with the genius of a Balzac or a Stevenson.

In this story the occultism, not very much of it, or of an obtrusive kind, keeps to itself, and the lovers have sense enough to know that they are lovers, they want to be lovers, and they have no secret hankering to immolate themselves upon the altar of their higher natures. They have the usual adventures which keep them apart for a decorous length of time and they are finally married by the "occultist" just before he follows his "guru" up into the mountains forever.

If Mr. Comfort knows anything about occultism or "Gurus," he manages to disguise his knowledge very completely. His "Guru" is the ordinary Indian faqueer, or fakir, who spends his time in Hatha Yoga practices, showing signs of occasional clairvoyance, and fails to convince us of his knowledge, power or the spirituality we have learned to associate with the name.

Leaving out the occultism and from the ordinary standpoint of a good story, we can conscientiously recommend the book to anyone who wants an exciting tale of adventure.

"The Cheapening of Religion," by James Fagan, *Atlantic Monthly,* October.

"The Seven Worst Sermons," by William Austin Smith, *Atlantic Monthly,* November.

Truly it is encouraging and hopeful to find in a secular magazine such appeals to the clergy as are made by Mr. Fagan and Mr. Smith. The appeals are not those by which the churches have been so long harangued—the call to arms for ballot and all other reforms. The strange and hopeful thing about these articles is that they sound a retreat from the streets; they call back the priest from his militancy to the solitude and silence of his church. Indeed, these two writers are so bold as to say that when the priest quits his spiritual stronghold he is imperilling those whom his duty it is to protect. Mr. Fagan writes on "The Cheapening of Religion," which has come about by confusing it with scientific and socialistic experiments. Once upon a time, he writes, the word religion meant "simply and solely the conscious relation between man and God, and the expression of that

* Published by J. D. Lippincott & Co., Philadelphia.

relation in human conduct." But now, "the liberal churches have thrown the word into the literary scrap-heap, have invited all manner of well-meaning people or associations of people, to make use of the word as they think fit, and to attach to it all manner of ethical, scientific, or socialistic systems by means of which future races may be more than thoroughly washed, fed, housed, measured and enlightened." The result of this confusing of terms is a "tendency to do away with religious observance, and to convert religion itself into a guess of constantly diminishing importance," so that clergymen even "apologise for introducing spirituality into human affairs until some kind of social justice has been secured." A recent sermon for the feast of St. Michael and All Angels corroborates Mr. Fagan's statement. The clergyman upon that day apologised for taking so *sentimental* a subject as angels—one that seemed to belong only to stage romance and fiction. Mr. Fagan quotes Phillips Brooks upon the ministry, and exhorts the priest to abandon all else and stick to his business of spiritual instruction. " 'God's purpose on the earth is man, and the primary and final concern of the Christian minister is human character.' Once in the arena there is no help for it. The minister must come out for the open shop or against it. He must be socialist or anti-socialist. Sooner or later he must be female suffragist or anti-suffragist. He must come out for an eight-hour day or against it. Meanwhile, under these circumstances, his congregation being human, only a man-miracle could retain his spiritual jurisdiction."

"Let the minister choose whom he will serve. Let him specialise; and seeing that the primal and final concern of the Christian minister is human character, let him specialise at his own business, and stand to his guns."

Mr. Smith passes in review types of sermons which are hurtful and especially condemns a self-satisfied intellectualism that is little more than higher criticism diluted in seminary note-books. Both men write as if the things they condemn were waning; they have prevailed, they have done their harm, and the world is beginning a wholesome reaction. That is why the articles are hopeful. They incite to work for what is ahead. "The classic age of preaching is yet to come, when some great artist-preacher, as none has ever yet been, shall discover in his implement a 'new dimension of art.' There are signs that our century may see his appearing. . . . Humanity had never placed such high stakes upon civilisation as in the dreams of our age of science; but she is again discovering within her dark corridors the same old pathetic family skeletons of the race. So far, in answer to those high hopes, we have only gnawing hunger. Alas! Civilisation does not save. Here is matter for the pith of giant souls, of which we shall soon hear more, in literature as well as in the pulpit." C.

In an interesting work, *Tolstoi and His Problems* (Funk and Wagnalls Company), by Aylmar Maude, there is a paragraph which will particularly interest our readers. After telling of many works which Tolstoi caused to be translated into Russian, in order to shed light on his own and others' problems, Mr. Maude writes: "Among books not translated at Tolstoi's suggestion but commended by him, I recollect the philosophical writings of Shankaracharya, translated into Russian by Vera Johnston. . . ." These Russian translations were made, in part, from material which appeared in the Oriental Department, in Mr. Judge's days.

QUESTIONS AND ANSWERS

QUESTION 124.—*How is it possible that we should get a continuous development from a chain of earth lives? We do not start where we left off or begin again on the lessons we failed to learn in a past incarnation; but we start again as babies, and go through the same meaningless routine with pretty much the same difficulties to overcome in pretty much the same order.*

ANSWER.—Because the real life, that of the ego, is continuous. But when it puts on a physical body it comes into relation with that law of ebb and flow which governs progress in the physical world. For there are two pupils in the school of life, the higher nature and the lower nature. They must learn together, but their tasks are not the same. While the body is being prepared, through the stages of babyhood and youth, as a suitable vehicle, the ego is not losing an opportunity; it has its own work.

Perhaps the laws that govern memorizing may throw some light on the situation. In the psychological laboratories they have discovered that the normal child learns a poem most readily by reading and re-reading it as a whole. By this method he outstrips the one who learns line by line, memorizing each line before passing on. The first child is working with the law of association, getting his picture complete and in sequence. The line by line memorizer works against that law, for, by the constant repetition of a single line, he associates the last word of each line with its first word, and so makes artificial difficulties for himself.

The reincarnating ego seems to learn its poem under the conditions approved by experimental psychology. It starts back, with each earth life, at the beginning, passes sketchily in review the lines already learned, and, when its vehicle is fully developed, takes up its real task, the portion not yet learned, just where it ceased at the close of the last earth life. I. P.

ANSWER.—This question is full of incorrect assumptions. How does the querent know that we do not start each life where we left off on the last one, or begin again to learn the lessons we failed to learn? The teaching is the direct contrary. It is true of course that in order to get here at all we have to go through a rather tedious physical development before we pick up the threads of our evolution, but once we reach maturity, the inference is that we do begin on just the same lessons and pick up the threads just where we left them at our death. Perhaps some confusion arises from a lack of comprehension of what are the lessons we are supposed to learn. They are not the practical things of life. We may have died in one life just as we were learning how to make pie. It is hardly necessary to suppose that our next existence will begin with a lesson in pie making. There are several million other ways of teaching us the same things that knowing how to make pie would have taught us. The point is not that we should know how to make pie but that our characters should be permanently impressed with the result, whatever that might be, of knowing how to make pie.

In a word, we incarnate in order to build up character, to develop our souls, to learn the fundamental virtues. The way in which we are taught these, the experiences through which we learn them, none of these circumstances matter. What matters is the eternal fruits of these experiences, whatever they may be. We can learn carefulness, patience, thoroughness, conscientiousness, by making bread as well as by making pie; so why resume the lessons in pie making which death may have interrupted when our new life contains endless opportunities to learn these same virtues in other and simpler ways. Nature would take the line of least resistance, and that might very well take us to a country where they had never heard of pie, but where many other things are made which we would have to learn to make.

From this point of view the early routine of each life ceases to be "meaningless," for our education and upbringing all helps us to learn life's lessons, to impress the eternal verities upon the center of our being until its very essence is permanently changed by what we have learned. G. H.

ANSWER.—If this were true there would be no law of Karma and the doctrine that we reap what we sow would be false. The great law governs so that there is no "meaningless routine" in any life; we come back again to the lessons we have failed to learn. While a man may start again as a baby, he starts presumably, with a different climate and surroundings. In one life he may be born to the life of a mountaineer or a forester, while in another life he may live on the plains or the sea shore. One life may be lived amid the luxury and plenty of a tropical island, while he may next be born to a life of hardship, and ceaseless struggle with nature. He may be born into a home of wealth and culture, and in the next incarnation he may find himself in a home of poverty and ignorance, out of which he must come only by struggle. While in each case he begins as a baby and goes on through the different stages of life to old age, yet each life teaches its own lessons. J. S.

QUESTION 125.—*The attitude of some writers for the* QUARTERLY *in regard to Socialism has often puzzled me. Why would not Socialism be the best possible basis for building up the sort of character and spirituality for which Theosophy stands? By removing the materializing and degrading tendencies of extreme poverty and of extreme wealth, it would give freer play to the higher aspirations of man. By removing the possibility of great personal wealth it would emphasize the idea of the State or of humanity rather than individual gain as a goal for which to work.*

ANSWER.—You can never make a good building out of bad bricks. Socialism teaches that all that is necessary to make man good is to change the conditions in which he lives, that man's moral character depends entirely upon his condition, and that if you change this you make him happier and better. Theosophy teaches the opposite—that if you correct the evil in the individual the social conditions will change for the better. Any theory of reform based on selfishness will fail. No one looks upon the wretchedness, misery and struggle of the masses with more compassion than the Theosophist, and no one is more anxious to cure the ills and right the wrongs of the multitude than he; but he has learnt by experience. We soon learn that to feed and clothe the body and help meet these urgent needs does not solve our problem. We expected by this to create conditions that would be favorable to moral and spiritual welfare, but instead of helping we have injured, we have made them more selfish and more clamorous for physical comforts and pleasures, while the moral and spiritual instincts have been dulled or silenced.

The Theosophist knows that present conditions are the results of evolution, the outcome of the working of the human race in past centuries and cannot be changed by magic. We are in these conditions because we have earned them and we must slowly work our way out of them. The Theosophist will co-operate wherever he can with all who are seeking to uplift and bless humanity. He will do his best to make men think not only of private weal, and private wealth, but also of common weal and common wealth, for that is the law of Brotherhood.

J. S.

ANSWER.—The whole question of the advisability of a socialistic system of government rests on the conception of pain. The Socialist believes that pain is an evil, and endeavors to remove it wholesale; the theosophist believes that pain is a blessing—a *necessary* evil which results in ultimate good. Because it is the reaction, upon individuals or groups of individuals, of natural laws which have been broken, to remove the pain before its lesson has been learned would be as disastrous as to remove the hurtful effect of fire or of sharpened steel upon the human body. Pain is a warning.

Or the matter may be expressed thus. Theosophists as well as socialists endeavor to remove pain, but the theosophist considers the socialist's program superficial. He thinks that it touches only the external effects of the real cause which is the breaking of spiritual law. He would cut deeper and procure enduring relief by removing the cause.

J. X.

ANSWER.—Socialism like Christian Science rests on the fallacy that what is true of the spiritual world is true of the material world also. Christian Science teaches that the law of health which is a valid law of the spiritual man is also a law of the physical man. Socialism likewise applies the spiritual law of unity of all souls to the material world, where the laws of diversity, competition, and strife prevail.

E. H. X.

ANSWER.—Theosophy recognises "a moral equality of mankind"; it believes that in any circumstance man is free to choose what he will do. This is the freedom of the will. The choice is the thing that counts, and that bears fruit of Karma. Socialism cannot perceive this inner, real equality, and therefore sets to work to arrange, against the order of Nature, an artificial, material, mechanical equality.

H. P. M.

ANSWER.—The theosophical movement is concerned especially with the progressive illumination of the soul, an illumination which finally results in its awakening to a full and permanent knowledge of its immortal and indestructible nature. The human soul *is* immortal, but it has to acquire self-consciousness of this fact by experience, generally through hostile environment, and through its association with the pairs of opposites. The law of Karma, including the adjustment of the actions in previous embodiments, determines and regulates the experience needed by each evolving entity. It is not the amount of property, wisdom, and power possessed by the personality which constitutes the apparent injustice, but the wrong use of these by the possessor. If altruistically bestowed in helping others, too much wisdom, power, or wealth cannot be had. But if selfishness is the dominant characteristic of the possessor he needs the tests and experiences of wealth or poverty to cure his selfish tendencies.

It seems that all experiences are necessary through many embodiments in order to attain the state of Adeptship. One cannot secure the results of any career without living its life. In the end one must be industrious in order to secure within himself the results of industry. The same is true of every factor connected

with life. One must be pure, chaste, loving, studious, helpful, diligent in order to reap the harvest of self-conscious character resulting only from a career actuated by these qualities. While Theosophy teaches the law of compensation, it also teaches the law of Karma and the fact of previous embodiments. The "All Seeing Eye" is ever upon us, and the Book of Life contains our records—those of this incarnation and of all previous ones. None of our experience is without educational results, nor could any be left without depriving us of the lessons learned thereby. Real socialism will prevail when men get rid of their selfishness and not before. But all present and past accounts of this and of previous embodiments must be adjusted before this can take place. Every life in space will have to go through the same course of education by experience in order to reach the goal of perfection.

Socialism obtains now on the spiritual plane, where there is a complete absence of the illusions of separateness and private ownership. Theosophists are engaged in the study and investigation of soul problems and are seeking knowledge of spiritual laws, which, when followed, will produce enduring results no matter what distinctions of wealth there may be. When all have acquired this spiritual knowledge—by following spiritual laws—there will be no more social problems, for justice, brotherly love, and efficiency will follow as a necessary consequence.

W. A. R. T.

ANSWER.—Socialism as understood by me only contemplates man's material welfare, and paradoxically arranges mankind into antagonistic classes. I fail to understand how this condition can ever be a basis for building character or real brotherhood, when the Divine Unity is not considered. The social fabric as designed by man himself, with its extremes of wealth and poverty, will continue as it is until man comes into a realization of his own individual responsibility, through the inherent Divinity within himself, and to a realization of the universality of all souls, irrespective of extremes in material conditions and of race, creed, sex, or color. Man cannot be cajoled, coerced, or legislated into an ideal existence. That must be a growth from within outwards, for the soul, which is real, is greater than its vehicle, which is an ephemeral material body. It seems to me that so-called Socialism is Utopian as constructed, for it lacks the recognition and application of universality in the spiritual meaning, and without such a basis it cannot be practical or convincing.

A. L. L.

ANSWER.—Socialism is a hindrance to spiritual development and to building up the kind of character which goes to eternity, for two reasons: first, it is too much concerned with externals, taking external conditions for causes when they are only a fleeting result, and also making of external conditions a goal, and so defeating the purpose of life; secondly, the establishing of the socialistic order of things is accompanied by watching and disparaging the other man's ways, and otherwise meddling with the duty of another, which is a most dangerous bent of mind for the performance of one's own duties and the appreciating of one's own delinquencies.

V. J.

ANSWER.—Socialism is excellent as a statement of the ills of society and as a protest against the selfish use of wealth and opportunity. When it becomes constructive the case is different. Socialists have not yet worked out their program well enough intellectually, nor have they sufficient practical experience to support it, to give us confidence that they can cure, or even ameliorate the ills to which society has always been heir. The social question is complex, and must be met by a complex system of adjustment. No simple panacea is going to do the work.

"Government ownership of the tools of production" sounds well, but are our present government owners so untainted by greed and dishonesty that we dare trust them with more power than they now have? Men—human men—it must be remembered, will always be behind any system, and on their ability and integrity the success of the system will always ultimately depend. What right have we to assume that the taint of these government owners would disappear if their sphere of influence were enlarged? Would a despotism of the working class be less onerous than that of the aristocracy or the bourgeoisie? If we are in the frying pan why get a panic and leap into the fire?

Slow, sane, experimental progress in social reform is what is needed, a reform instigated by sincere good will to all men and strengthened by the conviction of the organic unity of society and the consequent inter-dependence of all its parts.

Nevertheless, if the program of the socialist is founded on a fallacy, it is necessary, for the sake of fairness, to say that if he could be convinced of the utter unworldliness and sincere spirituality of those who warn him that a man's life consists not in the abundance of things that he possesses, he would be very much more likely to listen respectfully to their warnings and to put their doctrines to the proof. It is the old question of the pound of precept and the ounce of example.

L. E. P.

QUESTION 126.—*"Of course I can see the fallacy of the rampant, destructive type of Socialism, or the kind that centers a man's soul in his stomach, and says if he is fed and clothed properly all will be well. But there are some who are socialists because they are individualists, and that is the sort of thing I am trying to unravel. They say that the individual in the majority of cases has no chance to develop what is best in him under the present system. I haven't any doubt at all that this is true. In fact, I am getting more and more socialistic in feeling, and as it is against all my interests, environment and wishes to be so, I think that it may perhaps be an honest conviction that is drawing me."*

ANSWER.—We think not. We think it is sentiment which is drawing you; a sentiment which does honor to your heart, but neither to your head nor your religious faith. You say, indeed, your whole proposition rests upon the statement that the majority of individuals under the present system have no chance to develop what is best in them. Leaving aside for a moment the reply that if this were true the present system would be instantly changed by the powers which rule the Universe, and turning to the statement itself, we do not believe it is true. You say you do not doubt its truth. We do. We believe it to be absolutely and entirely false, and we believe that this mistake is at the root of nine-tenths of all successful socialistic propaganda.

Instead of its being true that hardship prevents development, we believe the facts of life, the results of universal experience point to the direct opposite being the case. It is only when we take a very short-sighted and a purely material view of life that we can believe that hardship prevents development. Such a view leaves out the spiritual structure of the universe; the basis upon which the whole of evolution rests; and it leaves out of account the element of time which is so important a factor in the problem. If we look at evolution from the point of view of milleniums instead of a few years, we necessarily alter our conclusions in many important particulars, and in none more important than in this question of the effect of hardship upon human development. But to get a proper perspective from which to view this matter we must dig deep into the laws of the spiritual world.

The object of evolution is the attainment of *self*-consciousness. At the dawn of evolution the soul was conscious, but not *self*-conscious. In order to become self-conscious the soul had to make for itself a vehicle or image in which it could be reflected, and it is the viewing of itself in this image which develops self-consciousness. Therefore it created the personality, vitalizing it with a portion of itself, and in order that it should have a sufficiently independent existence, the soul had to grant the personality a considerable element of free-will. With free-will there came into the world the breaking of law, and with the breaking of law there came into the world pain and suffering.

Pain and suffering, often spelt with capital letters, are not things in themselves as we are too prone to imagine. They are only results of things, results of the breaking of the laws of the universe. They have no independent existence and would instantly and forever disappear if we ceased to break the laws. Pain and suffering, all hardships of whatsoever kind, are nature's efforts to readjust inharmonious and disarranged forces which have been started by the free-will of individuals. If our wills acted in harmony with the Divine Will all pain and suffering would instantly disappear forever.

Nor is it proper to consider pain as a punishment, as we are wont to call it. We have gradually learned to associate an entirely wrong idea with suffering when we call it punishment. God never punishes, in the sense in which that word is ordinarily used. There is an automatic readjustment of the laws of the universe which too often causes us to suffer pain, but it is quite as incorrect to call this punishment as it would be to say of a stone flung into the air that the law of gravitation is punishing it by making it fall back to the earth. It may hurt the stone to fall back; it may even break it to pieces if the fall be far enough and if it should land upon something as hard or harder than itself; but why say that the stone is being punished? So with us. If we break a law, whether the law of gravitation, or any other, all the forces of the universe tend to correct our breach, and most often this causes us pain and we call it punishment. These are only words after all which we have given to processes of nature which accompany the working out of Nature's laws.

The Socialist would forcibly intervene in this universal process of nature and step between the man and the consequences of his breaches of Nature's laws. It can be done for a time, for nature is very patient. A stone flung into the air may catch upon some ledge of rock, or upon the roof of a house and stay there in apparent safety for many years. But it is not safe. The force needed to bring it back to earth is there always, latent, but ready to act upon the instant when restraint is withdrawn. Sooner or later that house will wear out and tumble down, or, if Nature became impatient, she might give it a little earthquake shake which would bring it and the stone it supports back to mother earth in the twinkling of an eye. So with political or legal efforts to enable us to avoid the consequences of our acts. They may be effective temporarily, but the forces which we started are there, ready to act the instant restraint is removed, and if there is too great delay, Nature may, and often has, brought the whole elaborate structure down about its creators' ears.

C. A. G., Jr.

T·S·ACTIVITIES

NOTE.—The Secretary of the Theosophical Society, Mrs. Ada Gregg, 159 Warren Street, Brooklyn, New York, will be glad to answer inquiries with regard to the aims and work of the Society, to furnish information as to the time and place of the local Branch meetings,—to all of which visitors are welcomed,—or to receive and forward applications for membership. Orders for theosophical books and publications may also be addressed to the Secretary.

THE NEW YORK BRANCH

The regular fortnightly meetings of the New York Branch were resumed on October 15th, along the same lines as had proved so successful in preceding years. These meetings are held on alternate Saturday evenings, from half-past eight to half-past ten o'clock, in Room 47 of the Benedick, 80 Washington Square, East. The topic of the evening is presented in an address of about twenty minutes duration by the member chosen to lead the discussion. This is followed by shorter talks from others, each person present taking up that phase of the subject which appeals particularly to him. The whole is then the subject of general discussion and the meeting closes with a synthetic summary of the different aspects of the question considered.

The work of this Branch, through its numerous informal activities, had attracted so many inquirers, and so much misconception of the true nature and purposes of the Society had been found to exist among them, that it was decided to devote the first half of the winter's program to a discussion of fundamental principles. Accordingly, the following syllabus was constructed, dealing explicitly with the aims, character and history of the Society, but capable of being so treated as to reveal the underlying principles and to indicate their application to the problems of daily life. Thus in discussing the theosophic attitude and method, the effort was made not only to clarify the philosophical principles upon which they rest and to show how every department of the Society's work assumes the one and is carried on through the other, but also to apply these principles to our personal lives,—to our view and treatment of ourselves and of others, and to various types of ethical and social problems.

TOPICS FOR THE REGULAR MEETINGS

October 29. "The Purposes for which the Theosophical Society was Founded."
November 12. "The Stated Objects of the Society, and the Basis of Brotherhood."
November 26. "The Theosophic Attitude and Method."
December 10. "The History of the Theosophical Society."
December 17. "Theosophy and the Theosophical Society."
January 7. "Madame Blavatsky and the Hidden Forces of Nature."
January 21. "Contributions of the Theosophical Society to the Trend of Modern Thought."

February 4. "The Theosophic Spirit."
February 18. "The Theosophic Life."

In addition to these regular Saturday meetings, a well attended study class is conducted by the younger members of the Branch on alternate Friday evenings. This class meets at 80 Washington Square at half-past eight o'clock, and to it, as to the regular meetings, all who are interested are cordially invited to come. It has chosen as its text Mr. Johnston's translation of the *Bhagavad Gita,* and has the rare good fortune to have the translator present in person and so have at its command his thorough knowledge of the original texts and his wide acquaintance with the Indian Scriptures.

On all sides the Branch reports an openness of opportunity which widens year by year and is full of the richest promise. In every department of thought, and particularly in the new tide of spiritual life flowing through the Christian churches, there is evident an eager seeking for the message which theosophy and the theosophic life can bring. In consequence, over and above its own meetings, much of the most fruitful work of the Branch is done informally by its members through other organizations. But vital and far reaching as this work is and has been it can hardly be dealt with here.

The Dayton Branch

The same sense of new life and of deepening promise which is felt in the work of the New York Branch is manifest in the reports from the other American Branches. Thus we learn that the Dayton Branch has increased its membership and that its meetings are attended by a continually growing number of visitors, who come and "come again." "Every night new faces are appearing—the majority of which are of young people. We have been inviting those outside our organization to speak to us, and they *always* give us good theosophy, by whatever name they call it. We have grown more tolerant to our church friends. They come, and they come back again and again. We are trying to learn other peoples' language and have a greater respect for other peoples' opinion. We try to help them on their own ground. And our members are getting closer together. We have never missed a meeting during hot weather. Hot weather theosophy seems to be our best. Those behind our movement never go on a vacation,—and therefore we do not freeze up in summer and thaw out in winter."

The report continues telling of the assistance given the Branch by the press, and its cordial relations with the ministers of many of the churches. Here, as in New York and all over the world, the rising tide of the spiritual life is felt in Christianity.

These two reports are but typical of the many that have reached us from the Branches in America, in England, in Germany, in Norway and Sweden, and wherever the work of the Society is carried on. The old barriers have fallen, and our opportunity is limited only by what we ourselves are or can become. We set our faces to the new year filled with profound gratitude for the past, for the high privilege of service and of opportunity that is ours, and with the steadfast resolve to fulfill with all that in us lies, the obligations such opportunity and such privilege have brought.

BOOKS AND PAMPHLETS.

ABRIDGMENT OF THE SECRET DOCTRINE, (Hillard)	$2.16
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THEOSOPHICAL BADGES, gold, 2.50; rolled gold	1.00

These and any other books on Theosophical, Religious and Philosophical subjects, can be obtained from

THE SECRETARY T. S.,

159 Warren Street, Brooklyn, N. Y.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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